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Boston

Recorder.

No. 10-Vol. XXI-Whole No. 1052.

LICENSE LAWS .- NO. XII.

Temperance.

DEAR SIR,—In conformation of the views which I have expressed in my former letters, I would thank you to insert the following from a distinguished Jurist in a neighboring state.

Truly yours &c.

Cor. Sec. Am. Temp. Society.

stripate the evils of intemperance is, I think, abundanty manifest.

Much, certainly, has already been accomplished. The temperance cause has prospered beyond what could reasonably have been expected. Nevertheless, in those parts of the country where the beneficent influence of these absociations has been most effective, the temperance reformation has been but partial. Prodigious quantities of spirituous liquors are yet consumed in every section of our State. Our efforts are constantly counteracted by licensed irans, stores and groceries. It is vain to spect the desired reformation can become complete, so long as these manufactories of drunkards shall be tolerated. They are the more formidable and mischievous, because they are sutherised by law. It is in vain to tell the lawer of these establishments of the immorphism of these establishments of the immorphism of the selection of the legitimate functions of these establishments of the immorphism of the selection of the legitimate functions of the law-making-power; and that it is sometimes expedient to abridge the natural liberery of these establishments of the immorphism of the legitimate functions of the law-making-power; and that it is sometimes expedient to abridge the natural liberery of these establishments of the immorphism of the legitimate functions of the law-making-power; and that it is sometimes expedient to abridge the natural liberery of these establishments of the immorphism of the legitimate functions of the legitimate functions of the law-making-power; and that it is sometimes expedient to abridge the natural liberery of these establishments of the immorphism of the legitimate functions of repers of these establishments of the finite ity of trafficking in ardent spirits; and that ey are morally responsible for the deplorable insequences, which follow from their use, hey answer us by pointing to our Statute/book:

We hold our licenses," say they, "under the laws—not only a solemn legislative admission." that there is nothing immoral in selling in-cating liquors, but a proof that it is a public fit." We are thus met by an argument, by a weight of authority, the force of

ch we feel, but cannot evade. asking the abolition of this traffic, we do inciple, long acted upon, and universally towledged, to a new case. We ask only rament shall protect its citizens against which they suffer from the traffic in pestion, as it already protects them against ther evils, of far inferior magnitude. We ask, short, only that the action of the government all be in accordance with its principle.

he in accordance with its principles. rinciples are, sometimes, best illustrated by mples. Suffer me to refer to a few. man has a stream of water upon his own He erects a dam which stagnates it, and

that no one has a right to use even his on property in such a manner as to introduce the public.—The land is his, and he has are the public.—The land is his, and he has right to build a dam upon it. The water is is, and he has a right to use it. But because it juriously affects others, the law declares it unwful and punishes him for it. The case illuswful and punishes him for it. The case illus-ates another principle. It is this: that what, in itself, lawful, becomes a crime when its insequences are injurious to community. Yet be injury in this case is infinitely less than that hich is occasioned by selling intoxicating lionen is occasioned by selling intoxicating li-uors. The noxious atmosphere is confined within narrow limits; whereas the consequences if the traffic are wide-spread, and not bounded by geographical lines. The former simply in-ures health; the latter not only affects health n an equal degree, but property and morals; ecasioning misery, in every possible form, in which it ever presented itself to human observation. Why, then, should the former be probibited, and the latter licensed? Why should

the lesser evil he punished as a misdemeanor, and the greater not punished at all?

Again.—A man exercises, in a city or populous town, a lawful trade, which occasions an affluvia disagreeable to his neighbors. This is a misdemeanor indictable and punishable as a public offence. Now, whence in this case arises the guilt? The trade itself is lawful—it may, indeed, be highly benefical to the community—and it injures nobody. Yet, because it samply offensive to the senses of those who live within the atmosphere affected by it, the taw does not tolerate it, but punishes it criminally. Observe how far the law, in this case, carries the principle of restraint. It extends it to a branch of employment which, per se, is highly advantageous to the public interests, and where but few, comparatively, suffer any inconvenience from it. Now, in asking an abolition of the traffic in spiciauous liquors, we do not ask the legislature to carry the principle so far as in the case here hypothetically stated. We do inot ask it to suppress a branch of business which is advantageous to the public. We ask it only to abolish a traffic, highly injurious to property, to the public health and public morals. We ask that the law shall be consistent; and that while it suppresses one evil, it shall not tolerate another, far more extensive and delesser evil he punished as a misdemeanor, d the greater not punished at all?

Take another case. A man keeps a large uantity of gunpowder in a building situated in city or a village. This is also a misdemeanor shable by our laws:-not that there is any ng abstractly immoral in a traffic in gunpo hing abstractly immoral in a traffic in gunpow-er—not that the making of it a subject of mer-handise is contrary to any rule of public policy— not that it is criminal to keep it in small quan-sies in his store or shop, even in the most pub-ic and populous places—buft, because the ac-umulation of it in large quantities, in localities of much reyort, exposes the public to danger; and disquiets the public mind by exciting ap-rehensions. Thesis the reason why our law as given to it the character of a public offerce. as given to it the character of a public offence. law does not wait until actual explosi as illustrated the reality and extent of the dan-er. It does not wait until the consequences we been developed in the destruction of hous-and the death of individuals. It prevents nater, by prohibiting a state of things likely occasion it. It makes the act unlawful, not

occasion it. It makes the act untawtul, not cause it has been, but because it may be, camitous to the public. Not only, then, whatever seriously injures community, but whatever endangers it, is a criminal offence. The affic in ardent spirits does both. We may are rathe in ardent spirits does both. We may argue from the past what it threatens to the funce. The miseries which it may occasion are no longer the subject of doubtful speculation. They are fully illustrated in the history of all set time.—We are able to trace the cause of a cent proportion of all the moral and physical cils which afflict society, to the traffic in spirituous liquors.—Murders, arsons, burglaries, thefis, rapes, and robberies; the various discussions and traffic in spirituous liquors.—Murders, arsons, burglaries, thefis, rapes, and robberies; the various discussions. hous liquors.—Murders, arsons, burgaries, seffs, rapes, and robberies; the various discribances of the public peace, the corruption of ublic manners, povarty, sickness and death, ave been but the natural consequences of it. have been but the natural consequences of it.

Ind we can prove this by evidence of the highest
tharacter—evidence which none will doubt—
the records of our Court of Judicature. And
why should the legislature wink at this appaling and stupendous evil, while it punishes a
thousand lesser? The collection of large mastes of gunpowder is at most an inconsiderable wil; it has not the effect, like the traffic we are Considering, of corrupting the public morals.
Yet this is made a misdemeanor, while the sale of ardent spirits is licensed by law!—a signal in-

stance of inconsistency in the exercise of legis-

lative power.

Again. A shameless fellow, disregarding public manners, runs naked through our streets. Again. A shameless fellow, disregarding public manners, runs naked through our streets. This act of indecency is a criminal offence, punishable by our common law. The laws do not, indeed, assume to prescribe the particular form or color of his garments; their material, or the fineness of their texture. But they do require that he shall be decently dressed. They do not assume to control him, in this respect, when beyond the range of human observation; but they rightfully claim to protect the nublic but they rightfully claim to protect the public morals from corruption, by punishing an act which outrages the common decencies of life. The act, in this case, it will be observed, works no physical injury to any one. It injures no man's health; it affects no man's property; it

tary end.

The keeping of houses for vicious practices, are high misdemennors, punishable by fine and imprisonment. Offences against mere morality

imprisonment. Offences against mere morality constitute, indeed, a numerous class; and the infliction of punisment for them serves to illustrate, in the most satisfactory manner, the supervisory and conservatory power of the government over the public morals.

Take another example. An individual sells unsound provisions, knowing them to be such. Though this is strictly a private injury, and the laws therefore have provided for it a private remedy by a civil action; yet it is also an indictable offence. In this instance, the law asserts the power of guardianship over the public HEALTH; and punishes as a misdemeanor, the act which has a tendency to injure it. If it be then, the appropriate office of the laws, to protect the public health; why should not protection be extended to every case in which that tion be extended to every case in which that health is seriously injured? I appeal to the candor of all, in the traffic in ardent spirits be not a more prolific cause of injury to health, than the selling of unsound provisions—an act so sel-dom done, because so easily detected? Whence, then, the propriety of the distinction between the causes which produces it? Why make one

The Health Laws afford another example of the same power exercised for the protection of the public health. And it is remarkable with what sternness and rigor these laws are requir-ed to be enforced. The business—the property-and even the health, of individuals, are ob solutely sacrificed to the public security. Yet no one objects to the propriety and expediency of those laws. No one complains that the legislature has exceeded its powers, and unconsti tutionally invaded the rights of the citizen. Individual rights, in all such cases, must necessarily yield to the paramout rights of the public.

The public good must be promoted, though in doing it, individuals may suffer.

Take another case, somewhat different. A man enters your forest and cuts down a tree or

man enters your forest and cuts down a tree or a sapling; not in a clandestine manner, evincing a design to steal it, but openly and at noonday. This abstractly considered, is a mere private injury, in which the public are in no wise concerned; and as a private injury the law allows you an action to redress it. And so, indeed, the law once characterized it. As wood and timber, however, became valuable, and tempting to the cupidity of dishonest men, these treapasses became so numerous and extens the set of the control of the cupidity of the control of the cupidity of t these trespasses became so numerous and exthey became such, the legislic injury is a mis-the principle that every public injury is a mis-demeanor, made them indictable offences, pun-

their nature, have, by frequent occurrence, he-come public evils of magnitude sufficient to justi-I will mention but one case more-that of

at few, comparatively, suffer any inconvenience of the few, comparatively, suffer any inconvenience of the few of the first and the few of the few of the first and the first and the few of the first and the few of the first and the few of the first and the first and the few of the first and the first and the first and the first and few of the first and first and the few of the first and f ness. But its evils, at fast, became man men from regular employment; it induced idleness and the vices consequent upon it; and it promoted a spirit of gambling. And the Legis-lature, with a noble and patriotic firmness, re-solved to protect community against these evils by making a signal example of the whole system. They did not undertake to regulate. They saw that its evils, like the evils of run selling, could not be obtained by regulation. They abolished—they abolished the whole sy tem, and all the commerce which the lapse of years had superinduced upon it.-They laid the years had superinduced upon it.—They laid the axe to the root of the tree; and extirpated both root and branch forever. And the act now stands upon our statute book, a noble monument of legislative wisdom; and a beacon light for future legislation. Not only is an end put to lotteries granted by our own State; but the sale of tickets in lotteries granted by other States, and even the publication of lottery advertisements, are prohibited; and all persons offending are subjected to numberent.

retriesments, are premined; and all persons of-fending are subjected to punishment. By this act the legislature asserts, as distinct-ly and emphatically, as if it had declared it in so many words, that public morals and public prosperity, as they are the chief sources of pub-Ric and private happiness, so they are the legi-timate objects of legislative care and protec-tion. It asserts the lawfulness of its control over the causes which injure them; and it declares that it is equally its right and its duty

clares that it is equally its right and manning to prohibit whatever conduct or business may, in its consequences, injuriously affect either. I have now done examples. I might multiply them; but enough has been referred to, to illustrate the principles and policy of or

trate the principles and policy of op-the jurisdiction and power of the over the general subject.

The traffic in ordents spirits is only evil which our laws have not repressed and punished; and yet, of all that I have mentioned, it is the most fruitful source of vice and crine. And why should this traffic form an exception

Is it because it is deemed a trivial evil? No. Its magnitude stands confessed even by those who object to its abolition by law. FRIDAY, MARCH 4, 1836.

Is it because a large amount of capital has been invested in it? So there was in the lottery traffic, which, nevertheless, was abolished; and so there was in the foreign slave trade.

Is it because the public have so long viewed it as a lawful and moral employment? So, also, the public viewed the lottery system, and the traffic which grew out of it. So, also, the slave

traffic which grew out of it. So, also, the slave trade was once viewed by a moral and religious public, notwithstanding all its horrors—a trade now punished as piracy, by the almost universal consent of civilized nations.

Is it because the injuries ascribed to it are consequential only, and that the legislature has no right to make an act unlawful which injures community only in its consequences? This might with equal propriety have been arged against the abolition of lotteries. It might,

with equal propriety, be urged against the pun-ishment of the individual whose mill dam creates a noxious atmosphere which injures the health of his neighbors. It may, with equal propriety, be urged against the law which pun-ishes the merchant for endangering and disisnes the merchant for endangering and dis-quieting community by keeping large quantities of gunpowder in the midst of a populous town. In all these cases, and a thousand others like then, it is the consequence of the act which ren-ders the act itself unlawful.

Is it because the laws having encouraged me to the cause the laws having encouraged motor enter into the traffic, the faith of the legislature is thereby pledged to allow them to continue it? The same might have been said the lottery traffic; which, yet, was not deemed a sufficient reason for making its evils perpetual. The same might have been said in relation to the horrible traffic in slaves. But if the sanction once given by the legislature to the traffic in ardeut spirits be deemed a binding same mode of reasoning it may be established that what is now law, the legislature stands pledged shall forever continue to be law—a principle that would render our existing instiitions and laws unchangeable, and our legisla

lent spirits, that as they injure only those who voluntarily use them, it is a matter which con-cerns them alone; and that the legislature has no right to forbid to a man what is only preju-dicial to himself? The same objection, with much more truth and force, might have been urged against the abolition of lotteries. The sale of lottery tickets is a misdemeanor, yet the purchaser acts voluntarily; and in this case, as in the case of many other offences against good morals, it is undoubtedly true that the evils fall, primarily and chiefly, on those who are volunprimarily and chiefly, on those who are volun-tarily guilty. So, in taking poisson to com-mit suicide, a man acts voluntarily; and it is, at least, as true in this case as in drink-ing ardent spirits, that it injures no one but himself. Yet the taking of poison to effect sui-cide is a high offence, and punishable by our law. But it is not true that either of these classes of offenders are the exclusive sufferers. If it were true of the drankard, we might almost be content to say that the degredation and content to say that the degredation and ciety by numerous relations; and his moral condition affects, in various ways, the happiness of others. That condition, therefore, is a matter of public concern, and the proper object of legislative care and guardianship.

Is it objected that every man ought to have the liberty of engaging in such business enter-prises as shall be agreeable to his choice; and that prohibiting him from doing this, is an in-vasion of that liberty? This objection, also, might have been arged against the prohibition of the lottery traffic. A numerous class of men almost universal approbation, that this was no objection to the abolition of the whole lottery objection to the abolition of the whole lottery system. No one has any right to carry on any business or employment which is injurious to the public. Private right terminates where public injury begins. This principle is fully illustrated and sustained by the cases which I have already brought forward. It is on this principle, alone, that legislation can be justified to punish highway robbery. The business of a highwayman is unlawful only because it is injurious.

e without its most useful and efficient powers; it would be shorn of its best energies; its highest and most valuable prerogatives. No exercise of power is more benignant; none more salutary, none more unquestionable, than that which is by which a State repels an invasion of her soil by hostile armies, may be more sund and striking to the senses; but it is not more necessary, more legitimate, or more useful.

For the Boston Recorder.

ASSOCIATION OF WESTERN NEW YORK. Five months since, this body, which had began to assume shape, was confined to five feeble churches, and no ministers. Nor, in-deed, could there be found a Congregational minister in all this region. True there were some who were Congregationalists at heart, but were nevertheless members of Preshytery.

The reasons, or at least some of them, which led to this organization have already been laid

exceptions, the decided opposition of our Pres-byterian brethren in this quarter and which was is ever ready to succeed the sincere endeavors f his children, to promote the cause of truth and holiness, has prospered the effort beyond

and holiness, has prospered the effort beyond the expectations of the most sangnine.

This body, which has just closed its first semi-annual session, consists of eight churches and seven ministers. One church has just settled a pastor whom it supports without any foreign aid. Nearly all the churches in our connexion are supplied part or all the time with preaching, but still most of them are feelled. with preaching, but still most of them are feeble and must be aided or will fail and that soon, Besides, there are some ten or twelve other Congregational churches in this region equally as destitute as were these previous to any efforts

wing made here.
Will not our brethren in New England who ionary society, or these churches can never be

This is an interesting and fertile country

inhabitants. And although it is true there are some healthy and flourishing churches growing up with vigor and comeliness, like so many verdant and sunny spots in the midst of a barren waste on which the eye loves to linger and dwell, yet with few exceptions the whole region presents a field of moral desolation, a tangled forest over grown with briars and thorns, and every poisones wend of error and vice. and every poisonous weed of error and vice.

—It presents a scene over which the Christian minister, who loves the cause for which Jesus died, can only sit down with an aching heart and weep.

I have said our Presbyterian brethren opposed

rate organization is expedient and called for, And it is hoped and confidently believed that

And it is hoped and confidently believed that to farther opposition may be expected from that quarter.

With grateful hearts we can only say of the past, "Thus far the Lord has brought us on."

ONE OF THE ASSOCIATION.

HOME MISSIONS.

REVIVAL IN A FEEBLE PARISH. Extract of a letter from Rev. C. S. Adams, Missionary at Harwich, to the Secretary of the Massachusetts Missionary Society, dated Feb

2, 1836.

I commenced my labors here the first day of February 1835, and almost from that time to the present, there has been a work of grace going on, still and silent for the most of the time, but resulting in the *hopeful conversion of faults. Up to the 15th Nov. there had been six admitted to the church, five of whom were males. About the time, the church hall a day of fast-alout the time, the church hall a day of fast-About that time, the church held a day of fasting and prayer, which was to them a day of un-usual interest. One hopeful conversion occurred on that day. On the 8th Dec. we commenced a protracted meeting, which, notwithstanding the severity of the weather, continued ten days, it was conducted with perfect order and solemnity, and blessed with the powerful influences of the Holy Spirit. More than sayty persons were awakened. More than forty have sons were awakened. More than forty have obtained a hope, the burgest proportion of whom are males. Thus far, they give good evidence of a saving change. Twenty family altars have been set up. Some of the converts were remarkable cases of old men, long habituated to intemperance. Such a day as this has never before been witnessed by this people. The whole moral aspect of society is changed.— Some of the most substantial and influential men will come into the church. In view of this great work, we are constrained to say, "it is the Lord's doings, and it is marvellous in our eyes." The church is in a very interesting state. Twenty now stand propounded for admission. As many more, we expect, in the course of the Spring, will be admitted. Some others, who

Other circumstances of interest.
"We have an interesting Sabbath School during the Summer of two hundred members; also a Bible class. Our common schools are improving. Temperance is gaining ground; and we have one hundred and fifteen names attached to a pledge of total abstinence from the use of *Tobacco*. I have succeeded in getting a number of religious publications taken, several commentaries on the Bible have been subscribed for, and Doctrinat Tracts have been freely cir-culated. The cause of benevolence is also gaining-more will be raised this year than any previous year. A deep interest is felt in the monthly concert, and \$20,37 1.2 were raised last Fall for Home Missions, which has a far large sum than has beer, raised in one year before; another year, we shall doubtless exceed that." REMARKS. 1. The building up of a feeble church, is a great event. The angels of God rejoice over it. God himself delights in it, as furnishing a rich display of his own wisdom and power, and saints on earth will rejoice also and be glad, in proportion to the strength of their faith, the purity of their love, and the fer-vor of their zeaf.

church of God is, to the world, that is each inby the world, that is each individual church to the world, that is each individual church to the community in which it is planted. Christians are the salt of the earth. By divine command, they are embodied, and placed under peculiar regulations, and required which government promotes the prosperity and moral welfare of the people. And these results are obtained by restraints imposed upon the business and conduct of men, which serve to business and conduct of men, which serve to their sake the sun shines, and the stars maintain their places. When Noah is shut up in the their places. When Noah is shut up in the ark, and his influence can no longer be sent abroad to purify his fellow-men, they are all swept away by the besom of destruction. And Lot is no sooner out of Sodom, than the fire of the answered heaven descends and consumes the whole sisterthere is no pure and active religion. Therefore the building up of a feeble and almost extinguished church is an auspicious event to the Christian, to the sinner, to the country and the

3. It is a wonderful event. For example some five or six years ago the Secretary of the Massachusetts Missionary Society in the dis-charge of official duty visited the church in Harwich, spent the Sabbath; it was a communion Sabbath; the church were altogether of one accord; two or three short slips held the whole; most of them were advanced in years, a few of a vounger class, then recent subjects of grace through missionary instrumentality, were there, it was an affecting scene. But, the resus-citation of the dead had commenced, and there were presented to God on his altar that day, and on many Sabbaths before attar that day, and on many Satishans before and afterwards, which be clearly regarded with favor. For many years, the church had scarcely a name to live, and the congregation had scar-tered to worship other gods than Jehovah, in the forests and the creeks of the town, hardly regarding the music of the winds among the pines, or the songs of the birds flitting on the meadows. But the church had now resolved to make an effort, to arise and trim the lamp of the sanctuary, to give themselves to praye and effort. The Lord beard them and answere them, not out of the whirlwind, nor the fire, but in a still annall voice from heaven; sent them one and another of his faithful servants, accommodate the servants. one and another of his faithful servants, accompanied the faithful dispensation of truth with the influence of the Holy Spirit, and has constrained all, as with one voice, to exclaim in view of his works, "they are marvellous in our eyes." For a house of worship that had almost falle a down through neglect, they have now a new and commodious place of assembling, the Sabath is honored, the congregation are full, neighbors, branches, and there is two life. bors know one another, and there is love between them, instead of strife. Rum is well nigh banksbed, and the Indian weed finds but a bad soil there, and the youthful generation is rising up to serve more faithfully the God who has led his fathers through the degree out the worse. his fathers through the desert, and the hymn of This is an interesting and fertile country, fast populating. Villages are growing up with every habitation. Is not the building up of a autonishing rapidity, peopled with enterprising feeble church, a wonderful event?

Frem the Ch istian Mirror "IT IS A POOR RULE THAT WON'T WORK BOTH WAYS."

We risk nothing in saying, that it is no un-known event for the member of an orthodox church, who has been apparently an engaged Christian—attending social meetings, regularly observing family and private devotion, after a onserving taminy and private devotion, after a while to become delinquent in the performance of Christian duty, neglectful of prayer meetings, irregular, languid and formal in religion; be-ginning to doubt the endless punishment of the wicked, shunning the company and counsel of the righteous, manifestly preferring the compaiquor, he becomes intemperate, is dealt with by he church; and after making much trouble is

excommunicated, becomes sceptical, and joins the Universalists.

This, all who are acquainted with ecclesiastical affairs, will admit, is not a mere hypothetical statement. But where, or upon what record can be found a solitary fact, the direct reverse of this—a Universalist church member, a constant attendant on Universalist prayer meetings, (if indeed they can be found.) regions in facility and desired facility and septembers by a face. awhile, grows irregular and negligent in reli-

varion, is soon declared in layor or the noetries of eigenal punishment, is excommunicated from the Universalist church and joins the Orthodox?

Mr. Editor, you have been pastor of a church, and are more or less extensively acquainted with ecclesiastical affairs.—I ask, sir, whether you have "ever seen it on this fash

DEATH OF LUTHER.

[Translated for the Vermont Chronicle.] Luther had gone to Eisleben, on the 28th of January, 1546, to perform the perplexing task of reconciling the Counts Mansfield, and although then very ill, he assisted at the conferences till the 17th of February. He also preached four times, and revised the ecclesiastical regulations of the Count Mansfield. On the 17th he was so sick that the Counts begged him to his channer with Master Cenns and his woods, sons, he went to the window, and remained there a long time in prayer. He then said to Aurifaber who had just arrived, "I am very weak, and my pains increase." Some medicine was administered, and they endeavored to warm was administered, and they endeavored to warm him by friction. He spoke a few words to Count Albrecht who had come in, and then placed himself on his bed, saying, "If I could only sleep for a little half-hour, I think it would relieve me." He then slept, and did not wake for an hour and a half, near eleven o'clock. On awaking, he said to his attendants, "Here you are, still sitting by me; do you not wish to rest yourselves!" He then began to pray fervently yourselves!" In manus lucs commendo spiritum meum; saying, In manus twas commendo spiritum meum; redemisti me, Domine, Deus veritatis, (Into thy hands I commit my spirit; thou hast redeemed me, O Lord, God of truth.) He then said to those present, "Pray all of you, my frien for the Gospel of our Lord, that its reign be extended, for the Council of Tree Pope threaten it great the

ly an hour, and asked him how b.

I am very ill, P make the stand dense that the here at Eisleben where I was been the walked a little in his chamber, and the turned to his bed where they covered him. pillows. Two physicians and the Coun ration would relieve him, he said, dear Jonas, this is a cold and dry pain increases." He then began to pr Father, he said; God of our Lord J. thou who art the Father of all co thank thee that thou hast made me well beloved Son, on whom I has to thee. O Lord Jesus Christ. Is arthly body, I shall be taken aw ife, but I know that I shall dwell bee." He then repeated three it nus tuas commendo spiritum men Domine, Deus veritatis, his eyes, and fainted. Co wife with the physicians e him to life, and succeeded Jonas then said to him

ried in a leaden coffin to Wittembel was interred the 22d day of February with the highest honors. He lies in the church of the chateau beneath the pulpit.

From the Christian Watchman.

THE AMERICAN BIBLE SOCIETY. It will be seen by the subjoined preamble and resolutions, which appeared in the last number of the New York Observer, that the Managers of the Bible Society have decided the important question which, or several months past, has engrossed no small share of their attention.

r attention.

Resolved. That in appropriating money for the ranslating printing, or distributing of the sacred Scriptures in foreign languages, the managers feel likerty to encourage such versions only, as contained to the comt liberty to encourage such versions only, as commin the principles of their translation to the comm English version, at least, so far, that all the

non English version, at least, so far, that all the re-igious denominations represented in this Society, an consistently use and circulate said versions in heir several schools and communities. Resolved, That a copy of the above preemble and esolution be sent to each of the Missionary Boards ciety, with a request that the same may be trans-mitted to their respective mission stations where the Scriptures are in process of translation. And also that the said several Missionary Boards be informed that their applications for aid be accompanied with a declaration that the versions which they propose to circulate are executed in accordance with the above

ble Society, we sincerely regret. It will doubtless meet, and justly, too, the unqualified disapprobation of ninety-nine hundredths of the whole Baptist denomination. The managers have given a construction to the Constitution, which we are strongly inclined to think the Constitution itself does not justice.

JOSEPH TRACY, EDITOR.

fy. They have assumed a position which they can never maintain; to attempt it will rend the Society in sunder, and transform this once noble Institution into a mere instrument of sectarianism.

This measure is easentially expost facto. The British and Foreign Bible Society refuse their aid to a circulation of the Bagalee translation—an application is made to the American Bible Society for aid to print and circulate this translation, and the Managers had not the moral courage to make the grant, because the British and Foreign Bible Society had refused the same application; consequently they refuse; and now, they look about them for means to justify their conduct, and pass these resolutions, the slightest inspection of which most convince any one that they are not the result of a full investiga-

all missionary Boards to inform their missionaries of the principles upon which the Bible is to be translated, and require these several Boards to make to them assurances that the Bible has been translated agreeably to fire rules of the Society; and then, and not till then, shall they receive the Society's support. It should be borne in mind that the Bible Society did not originate Foreign Missions. It is but a recent auxiliary to these great and benevolent operations; the amount which it appropriates to them is not a hundredth part of what is contributed for that object. Nor is the Bible Society in any way necessary to the success of foreign missions. The first resolution is absolutely unintelligible, except as it is read in connection with the history of events from which it originated. One would naturally suppose that it required a translations to be made from the English version into foreign languages, which would only enhance the difficulties or giving a correct rendering. We suppose that the intention of the resolution, in its fullest scope, was to prohibit the rendering of baptiza and its cognates—to provide that this word should be transferred, instead of being translated; but to accomplish this object, the managers have adopted a general principle, which we take to be this;—that every translation shall have the same theological import that our English version has Now this law can never be enforced. It has no adequate sanction.

We know of but two courses which the Bible So-

union that could not

eat question which has so long been American Bible Society, was decided

the papists do the vulgate.

Rev. Mr. Cone produced, last evening, a document sent forth by the convention which formed the Society, in which this plain language is held, that the aim of the Society, would be to publish and circulate the most approved versions of the Bible now extant; and also the best of such as may be translated by reaffer.

now extant; and also the best of such as may be translated hereafter.

Hon, Win, Jay, made an effort to have the whole subject committed to a new and different committee, to make a voluminous report, which would justify the society in whatever course it might pursue; but in vain, as was also a similar one, of Hon, Peter A. Jay, one of the Vice-President's, to have it indefinitely postponed. Both of these gentlemen voted against the resolution, declaring that our version was not a standard for translators to be governed by in their labors. The Baptists were called upon to know if hey could propose any compromise, in reply to which Wm. Colgate, Esq., said that he knew of none; that our missionaries were now directed to take the Hebrew and Greek, and render them as near as possable to what they believed to be the meaning of the Holy Ghost, and from this we could never

Dr. Milnor expressed the greatest regard for his

honored and respected; but he could never consent to sustain any translation, which would be so offensive to all but Baptists.

Rev. Wm. R. Williams urged delay in this matter, and felt himself very unhappily situated; inasmuch as he should be constrained to vote against his Baptist brethren. He thought the resolution was as fair for Baptists as any one, but thought it hardly proper for the Board to decide on the question, previous to the annual meeting in May next. When the question was taken, the yeas and nays were called for; and the vote stood 21 for the resolution, and 10 against. The two Mr. Jays, and all the Baptists except one, saving nay, and all the Presbyterians, and Episcopalians, one Baptist, and one Quaker, saying yea.

PRAYER FOR INDIVIDUALS

PRAYER FOR INDIVIDUALS.

Res. and Dear Brother.—The first Monday in this month was observed at the Episcopal Theological Seminary of Virginia, as a day of humiliation and prayer in reference to the spiritual wants of our country and the world. In accordance with the proposition made, through the religious papers, for some months past, carnest and fervent prayers were offered to God, for a blessing on our colleges and other seminaries of learning, that the hearts of many of the students, who have already made a profession of re

Saviour and confess before men Saviour and confess before men.

A proposition was then made to the students, which seems to us of very great importance, and if acted on by the students of theology and the ministers of the gospel throughout our country, would go far to secure the blessing which the church of God was called upon bumiliation and prayer. It was this

That each student of this institution should selec 'Insteads student of this institution should seek some young man of piety and good talents, and make him the subject of persevering private prayer, and bring to bear upon him such means as may be law-fully used, in leading an individual to enter upon the mainistry of the gospet.' [Southern Churchman.

For the Boston Recorder. THIBET AND CHINA, Accessib'e through Burmah.

The fullowing communication opens to the eye of faith another wide field of operation for Christian missions, and especially the Christian press, as the Chinese Tract addresses these militars in their contract. house in their own tongue, though they speak a language yet, unknown. No mission has used the press more efficiently than that in Burmah. Shall contributions be withheld for supplying

such openings even with Teacrs?

"Visited Meaday," says the devoted Rev.
Mr. Kircaid, in his Journal at Ava, Feb. 3,
1835, "a considerable village six miles above Unmerapoora. This is a Chinese mart. Large caravans come in from the province of Yunnan during the cold season, and exchange their goods for the productions of this country. I had an opportunity of seeing the Chinese just as they are in their own country. The most prominent opportunity of seeing the Chinese just as one are in their own country. The most prominent trait in their expression of the countenance is dulness, combined with self-satisfaction. They have nothing of that lofty, consequential air that marks so prominently the Burmah character, pull yet biny appear to be equally proud and sufficiently.

1 found many Chinese able to speak Burman though no one that could speak fluently. A near as I could learn, their spoken language is entirely different from that spoken at Canton, and the eastern provinces, though their written language is the same through the whole empire. endeavored to ascertain what intercourse they had with the surrounding nations, particularly Thilset; and I found a considerable trade was carried on with Lassa, the capital of the Thi-betians, but was not able to learn any thing nore. The distance to some of the nearest downs in China is not probably more than 200 miles, as a caravan makes the journey in 20 days. Bonau, the most northern city of Burmah, is said to be but two or three days journey from Yuman. The distance to some of the

It will be a day of triumph to the church of God, when her sons shall be permitted to make their way up the frawaddy into Thibet and China, and there proclain the redemption of Christ. Prayerful dependence on the promises Christ. Prayerful dependence on the promises of God will no doubt be succeeded with permission to occupy these hitherto inaccessible countries. As the way is now open in Burmah for preaching and printing the word of life, it is quite certain if we will only occupy Ava faithfully a few years, we should be permitted to allow a branch of the mission in Burman and fully a few years, we should be permitted to plant a branch of the mission in Bomau, and then we are on the borders of China and Thibet. Let a press be put in operation in Ava, as the most effectival means of enlightening the minds and securing the confidence of government men, and at the same time let the gospel be preached faithfully to all classes of people. o an gusses of people. Let one mis-e placed in Ava or Ummerapoora, te Chinese language, and also two of urman assistants be directed to travel our best Burnan assistants le ncessantly between Ava and Bonau, preaching the Gospel and distributing tracts. All this is practicable and vastly desirable; and when we All this is practicable and vastly desirable; and when we consider the end to be obtained we ought, to be willing to risk ease, and health, and even life itself. These regions that have most feed trodden by the messengers

a people of vast additional themselves over the cod Burmah, Siam and China differ but little from the Bu In view of the prospect of sion. Mr. Judson exclaims "My heart leaps for j gratitude and praise to brother Jones at Bankok, mensely distant points,stations, Ava, Rangeon, mein, and Tavoy, and the which are springing up in in these days! O happy

The prospect of

PREMIUM OF \$200 FOR FOUR TRACTS.

bear a part in the glo

This sum is offered, through the American Tract Society, in four premiums of \$50 each for the four approved Tracts not exceeding fou or at most eight pages each, (or 12 if a nar dive,) "best adapted to interest the great m of readers and guide them individually to Cha and for general distribution, as an auxiliar bristian effort and prayer for the salvat ort and prayer for the san DeWie Rev. H. White and Rev. W. R. Williams, Manuscripts may be addressed to William A. Cyropedia; Memorabilia of Socrates."

Latin.—Greek Testament; Xenophon's Manuscripts may be addressed to William A. Cyropedia; Memorabilia of Socrates."

Latin.—Cicero de Anicitia; de Senectute; de Officis; Buchanan's Psalms." In addition anniversary; all to be at the disposal of the Society's Publishing Committee so far as desired

FOREIGN TRACT DISTRIBUTION.

We have never seen the day when the claims of the American Tract Society, whether regard be had to foreign distribution, or the circulation of evangelical volumes, or the efforts of Tract xisiters for the salvation of men, were more urgent, or the encouragements greater, than at the present time. Passing by the two latter points, while doors of usefulness in foreign and pagan ands are opened so wide that the Exe Committee have felt that \$35,000 is the lear amount that the Society ought to attempt to raise and remit during the year ending April 15: more than \$20,000 of that sum remains yet to be received within little more than one month. Many, it is known, are now actively engaged in making collections; and we hope that no pas-4or, whose congregation have not yet ren their donation, will fail of adopting the most efany delay. With spirited exertions, the amount any be filled up. Let all immediately do what will give them most joy when they meet the now perishing heathen in the day of judgment, and the object will be accomplished.

VICKSBURG. MISS .- A correspondent inform as that since the summary process by which the gamblers were routed from Vicksburg, the society has undergone a very visible improvement that men of business are now bringing their —that men of business are now bringing their families to reside there, and considering it their permanent home—that the Mechanics who formerly lost all their earnings at the gambling board, are now establishing for themselves reputation and credit; that as soon as any who are with the results; 'the young ladies and gentle-

was one in the Presbyterian Church which has been discontinued for a while, but is about being revived. The number of inhabitants is from 2000 to 2500; and it will probably be one of the largest places on the river above New-Orleans, as it has proved itself as healthy as any part o the State. - He complains of the destitution of religious, especially of efficient religious teachers. Indeed this is the general complaint, touching almost the entire South western States. Great exercious have been made in behalf of the Great West, and ought not something to be done for the important South West? [Charleston Observer.

For the Boston Recorder. EDUCATION AT THE WEST. MR. TRACY,-Having taken a bird's eye view

of Lane Seminary, I will invite you and your readers to go with me to

This was the next Institution visited in this state. Through the politeness of one of the Faculty, I was conducted through the several Faculty, I was conducted through the several buildings; into some of the student's rooms; to the dining table to share in the student's repast, etc; I was made acquainted with the history of the location, as well as the internal arrangement of the Institute. So far as I am able I will now introduce you to the same.

Oberin has been in operation between two and three years. It is located in Lorain Co. Obio 7 wiles west of south from Elyria and

Ohio, 7 miles west of south from Elyria, and about 25 from the lake. With Cleaveland and on (Western Reserve College) it form nearly an isosceles triangle; the base, from Oberlin to Hudson, being 35 miles, the sides 25.

The choice of a site for this Institute is by any regarded as unfortunate;

1. Because it is only 35 miles from another cause it is only 35 miles from another

nd an older institution; and
2. The country is flat and wet. The stream of course, are sluggish and muddy, as I had sad occasion to know, my horse, (attemping as I did to reach the place by a recently opened road) having been "swamped" in one of them, and myself in consequence not a little besmear-ed with the mud, and withal narrowly escaping a thorough immersion. The reason assigned for the choice of this site, is the cheapness of the land.

As might be expected from the infancy of the institution, every thing around is wild as the most passionate lover of unsubdued nature could wish. A small opening has been made in the dense forest, in the midst of which, surrounded with stumps, you find the Institute, and the families of the Colony. You first arrive at the original building, in which are the recitation rooms, together with a considerable number of sleeping apartments for students. In these, for want of better, they may be said to stay, rather than to be accommodated. In some of these than to be accommodated. In some of these rooms, scarcely large enough for one, you will find three students.

no arrestations.

From this you proceed west a few rods, passing a small two story mechanic's shop—a part f which was occupied during the summer as a formitory for students-to the boarding house the principal edifice now completed. This fur nishes, together with a dining hall, and accom-modations for the steward's fainfly, some 30 rooms for students. Back of this at a little dis-tance, you find 24 continuous rooms built of slabs standing endwise upon the ground and covered, having a single board petition between the several dormitories. These have been erected, and are occupied by the students, as a substitute for more permanent and comfortable Two other buildings are now in precess of crection; one of brick, called "Tappac Hall," designed for the accommodation of the Theological department; the other of wood (like the first two) "Colonial Hall," to include both a chapel and dormitories. At two of the gles of the college square, houses have been accommodation of the Pres-Prof. Finney. One is so far com-

> are laboring to k within and examine the nut. stitute has some prominent peculiar which, I was specially informed, it nt excellencies consist. The course of arked out for the students is widely di They regard the " Heathen classics," significantly called, as high fore banished them from the li his arrangament, the former Progunges, Rev. Mr. Waldo, consid s virtually abolished; and find-ments and remonstrances against navailing, he lodged his resigna Trustees and withdrew; not con-onors of a merely nominal profes-really defunct, as sufficient inremaining. The present incum submits to what he can-deference to the powers pm this classical expurgation ice. It was related complacency, that the in-sacrificed by fire upon the offering to purity The

large tract of

these Latin works, I was assured that Leus-ra's Latin Testament was thoroughly read. The Institute also furnishes facilities for

young ladies, in connection with the you young ladies, in connection with the young gentlemen, to protract their term of education through a series of years, and in all the depart-ments, Preparatory, Collegiate and Theologi-cal. By means of their manual labor ("cooking, washing, ironing and much of the sewing for the young gentlemen,")—[see Cat.] thei expenses are reduced, so that they can retain their connection with the Institute much longer than at most other schools. The chief exthis arrangement, however, is the innce which the intercourse of the young ladies and gentlemen exerts over their m and character. In the language of the Trus-tees, "The Society of the sexes, at their meals and recitations, exerts both a salutary restraint, and a moubling, refining influence upon social Vid. Cat. p. 28. and moral character.

"The society of the sexes at their meals" will be best understood by taking a view of the arrangements of that occasion. In the dining hall you find two long tables parallel to each ner. On one side the young gentlemen sit ntinuously; on the other the young ladies and ntlemen (the former being fewest in number) erspersed, or sitting in irregular alternati The object of this arrangement is to secure to all the mutually "moulding and refining influence of their society."

By this "society of the sexes" it is the wish

By this "society of the sexes" it is the of the Trustees and Faculty to secure an the Frustees and Faculty to secure among the members of the Institute something like the freeness of manner and the harmony of the pri-vate family circle. They, therefore, encourage the students in free, familiar, social intercourse; and they expressed the medical the control of the contro on as any who are with the results; 'the young ladies and geatherek leg profession, men, now appearing towards each other as

steam boats land goods, &c. In the Metho- | which were somewhat peculiar and attracting. emnization of the matrimonial vows between a young gentleman and a young lady, both members of the Theological department. These twain now made one, will return at the close of vacation to pursue still farther their Theologi-cal Education. Whether this interesting so-lemaity took the place of any less unusual literary exhibition, I was not specially informed. Several other members of the Institute, I was told, have entered into engagements promising The members of the Theological departmen

pass their vacations in the region, or at a distance, as they choose, and can find a door opened for them, assuming pro lempore the prerogatives of licentiates. They frequently go to the neighboring towns also in term time for the same purpose, performing the same labors in the pul-pit which are expected of clergymen who have

ceived licensure.
The degree of familiarity apparent between the Faculty and students is altogether unusual at our literary institutions. In addressing each other, the familiar titles "brother" and "sis-ter," are injurially employed throughout the Institute, from the oldest to the youngest

A brief summary exhibiting the present state the Institute will now close this notice, a. There are three departments in the Institute-Preparatory, Collegiate, and Theological; in each of which the young ladies and gentlenen associate, pursuing throughout the same ranches of education.

b. Board is furnished of two kinds, and at

different prices—for vegetable diet, 87 1-2; with animal food once a day, \$1,00 per week, exclusive of room, wood, lights and washing. Tuition in the preparatory department is charged for males, \$15, for females, \$12, a year.

c. The names of six Professors, including

c. The names of six Professors, including he President, are found upon the Catalogue in this number the Lecturer upon Abolition who had just closed a series of twenty becure of two hours each when I reached the place, is ot included d. The whole number of students now con-

nected with the Institute is 276, of whom 73 are females. Thus much for Oberlin. The results of this "experiment" time will more fully disclose Such as cannot anticipate them, will be able t appreciate when they see. Yours, B. C.

The entire course of study adopted by the Trustees his Institute is here copied from the printed Catalogs or the satisfaction of those who may not have it in the

Course of Study.

Gazza. -- Greek Testament; Xenophon's Cyropædia; Me orabilia of Socrates. LATIS.—Ciero de Amicitia; de Senectute; de Officis ochanan's Psalms. HERREW.—Spirit of Hebrew Poetry; Gleig's History of te Bible; Biblical Antiquites; Seivas' Hebrew Grammar al Selections from the Hebrew Bible.

MATHEMATICS AND NATURAL PHILOSOPHY .- Algebreometry; Trigonometry; Olmsted's Natural Philosoph

or Religion. - Paley's Evidences; Erskir

BOSTON RECORDER. Friday, March 4, 1836.

FOR FIVE YEARS PAST-What have Christians in Boston-in Massa

usetts-been doing, for five years past? Is it not time to stop and think?

They have been taking care of their farms nd their merchandize. This is well. They have been providing for their families. It is a duty. They have been giving money for relious, charitable and literary purposes. They have done right. They have habitually attended public worship on the Sabbath,-i. e. except in very peculiar circumstances, all who have any right to expect to be thought Christians have done it. They have, more or less, attended occasional or stated religious meetings on other days than the Sabbath. They have aintained family worship daily. They have kept up the habit of secret prayer. And they have so kept themselves from open vice, as to escape excommunication.

Reader! Is this something like a complete ist of your doings? If not, will you amend it, and then look at it? How do you like its ap pearance? How do you think you shall like it your death-bed? at the day of judgment?

Within five years, some, over whose charac er and future destiny you had some power, have gone to perdition. We know not that you ould certainly have saved them; but it is cerin that you had power to try. Did you try as faithfully and as perseveringly as you ough: Does your conscience feel perfectly at ease with respect to them? If it does, you are a happy man-or a very wicked man, whose conscience has become treacherous. Should you not exreself, and know which you are? What if an angel-no matter whether such

hings ever happen-the supposition will serve o illustrate your condition-what if some an gel, having heard the story of Redeeming Love, and " desiring to look into" its operation on the children of men, had obtained permission to come down to this world, some four or five years ago, and see, by their conduct, how much they love him who died for their sing What if, having hovered round the earth for a while, he had chosen you for a specimen, and been watching you ever since; seeing all your labors. and hearing all your words in favor of Christ; noticing all your opportunities to honor him and observing your use of them? What would he conclude? Something like that may have been actually the case. " Are they not all ministering spirits, sent forth to minister unto those who shall be heirs of salvation?" If no created angel has observed you, the Lord of angels has had his sleepless eye upon you, with this very question in his mind. He has seen you among souls for whom Christ died; and he has seen whether you have been willing to suffer even a little inconvenience for their salvation. What has he seen?

We will not now multiply inquiries, nor sup ositions, nor accusations; but we are fully pernaded that very many church members, everal years past, have lived very wickedly have been wickedly cold in their love for Christ, and in their desires for the salvation of souls. We are fully persuaded, that they need to reent of this their wickedness. They need to e broken down, to be humbled for it: so humputation and credit; that as soon as any who are known to belong to the black leg profession, arrive there, they receive notice to leave, with they make they receive notice to leave, with they invariably, though reluctantly comply—that there is a Methodist Church there of between 70 and 100 members; and a Preshyterian Church of about 20 members; but that the state of religion, though improving, is still not yery nective men, now appearing towards each other as the Collegiate and Theological departments were there of between 70 and 100 members; and a Preshyterian Church of about 20 members; but that the state of religion, though improving, is still not yery nective men, now appearing towards each other as the Collegiate and Theological departments were there are unfit; and they will not dare to be very nective before the public, in promoting piety; so that they will shrink back, from conscious unattness, from appearing as witnesses for Christ. They will shrink back, from conscious unattness, from appearing as witnesses for Christ. They will shrink back, from conscious unattness, from appearing as witnesses for Christ. They will shrink back, from conscious unattness, from appearing as witnesses for Christ. They will shrink back, from conscious unattness, from appearing as witnesses for Christ. They will shrink back, from conscious unattness, from appearing as witnesses for Christ. They will shrink back, from conscious unattness, from appearing as witnesses for Christ. They will shrink back, from conscious unattness, from appearing as witnesses for Christ. They will shrink back, from conscious unattness, from appearing as witnesses for Christ. They will shrink back, from conscious unattness, from appearing as witnesses for Christ. They will shrink back, from conscious unattness, from appearing to ward search other as the collegiate and Theological departments as a finite free from this fault, than the Editor of the well as the proving the same of the free from the countries. In the collegiate and they will continu

AMERICAN RIBLE SOCIETY.

We have placed on our first page, an article rom the Christian Watchman, on the late resolutions of the Bible Society. Several points in it seem to need remark. 1. It is said that "the Managers had not

noral courage enough to make" a certain grant. This, if true, it is a grievous fault, for which they ought to be turned out of office, without delay. No man ought to be trusted in any office, who has not;" moral courage" enough to perform its duties. The Watchman has not produced any proof that want of " moral courage" was what hindered them from making the grant. For any thing known to us, they might have been restrained from making it, by an honest conviction that the grant ought not to be made; and they may have shown more 'moral courage" in the refusal, that would have been shown in making it. But the Watchman positively asserts, that want of "moral courage"was the cause of their decision. We are bound to suppose, therefore, that the Editor at least thinks that he knows it be so, and can prove it. We do not demand of him the immediate production of proof, though we should be glad to see it: but, till it is produced, we shall think it possible that he may be under a mistake. It is more charitable to impute a mistake to him, than a crime to them.

2. The Watchman says that the Manager direct all missionary boards to inform their missionaries" of their decision. The Managers. in their resolutions, say, that they " request" it. To us, there appears to be an important differ ence between "direct" and "request." Let the words of the Managers stand unaltered, and there is no appearance of "dictation" in their proceedings. We think the Watchman ought not to have changed one of these words for the other. If there is no difference in their meaning, there can be no reason for the change. If there is a difference, the change does injustice to the Managers.

3. The Watchman supposes, " that the intention of the resolution, in its fullest scope, was to prohibit the rendering of baptize and its cogates-to provide that this word should be trans ferred, instead of being translated."

This we suppose to be an instance of a very mmon fault, the nature of which needs to e clearly understood in this age of party disputation. The sentence is probably true, in the ease in which it will be understood by persons thoroughly acquainted with the meaning of words in that dialect which ought to be called Baptist-English; but as other people will understand it, we suppose it is not true. We suppose that the writer meant to deal truly and fairly with the public, but has failed, by using words in a peculiar sense, in which they are current in his denomination; that here is no defect in the moral virtue of veracity, but a grievous and injurious departure from the practice of truth-telling. The word translate, in the Baptist-English dialect, when applied to the Greek word baptizo, means, to say dip, plunge, or immerse, or something equivalent; and the word transfer means, to say baptize. The word render, in this dialect, is synonymous with translate. Understanding the words in this sense, the assertion of the Watchman is probably not far from the truth; except that the Managers intended to lay down a general rule, which should apply to other similar cases, if any should arise. But, understanding those words in the sense which belongs to them in the mmon English of the country, the statement ppears to us to be incorrect. The Managers stend to circulate the " common English version," in which " baptizo and its cognates" are ranslated baptize, and baptism; and they intend to assist in circulating versions in other languages, if unobjectionable on other accounts, in which those words are translated on the same principles." Understanding the word translate "and its cognates," as they do, in their English, and not in their Baptist-English sense, they do not mean to prohibit the translation of those words. Right or wrong, they really believe that the word baptize is an English word not withstanding its derivation from a word of similar import in another language; just as intention, in, scope, prohibit, rendering, cognales, provide, transferred, and translated, are English words. though derived, by slightly altering the terminations, from Latin and Greek words of similar meaning. Let translators deal with the words in question on the principle recommended by the Managers, and those words will be, in the opinion of the Managers, translated. It is the "General Association of Massachusetts peculiar dialect.

any version that any denomination sees fit to in 1803. make, we think, will not do. On this principle, if the Unitarians should make a translation in to the language of some heathen nation, agreeing exactly in sense with their "Improved Veron," the Managers must assist in circulating it. Would the Baptists furnish funds for that purpose? Would they assist in circulating a translation like the Rheimish, which says, "Do penance, for the kingdom of heaven is at hand?" We would not; and after thinking a little where this principle would lead him, we do not believe that the Editor of the Watchman himself would

5. But " why is it necessary that the Society should engage at all in foreign distribution?" Truly, we do not know. We suppose it was thought expedient, because many would give for that purpose, to the Bible Society, who would not give to Missionary Societies for other purposes. Perhaps, too, the Baptists might not be able to raise, among themselves, so much

. We do not mean, by this expression, to inflict any peculiar reproach gono our Baptist brethren. Every party, religious, political, or literary, which continues to exist for any considerable time, comes to have a dialect of its own, in which some words have a peculiar meaning; and every party, speaking in its peculiar dialect, says things of others, which, anderstood as plain English, are not true. It is altogether pro-hable, that the Editor of the Recorder is no mor-free from this fault, than the Editor of the Watch allygit may be committed, it is a great fault, and is doing immense mischief. We have dwelt upon it here, and chosen terms in which to describe se of faults; and not merely on account of the

as it would be well to expend in printing Burmese Bibles, and therefore it might be well for others to aid them; and this may be the most convenient way of doing it. But we confess we see no necessity" in the case. We presume that, if the Baptists have a thousand, or ten thousand dollars, for printing Burmese Bibles, none will object to their applying it to that object directly, without sending it through the treasury of the Bible Society. We, certainly, much prefer such a course, to any danger of a quarrel about translations. Still, we do not see why the Soiety must wholly withdraw from the work of foreign distribution. We can all agree in distributing out other versions that are like it?

We think the complaint against the Society that it presumes to "dictate" to translators and the like, altogether unjust. If the Society had a monopoly of Bible-making; if the money must go through their hands, there would be some propriety in it. But now, when every one can print such Bibles as he pleases, without asking leave of them, we see no good reason for it. The language is, -not that ascribed to them in the Watchman, but rather this:-Brethren, we all think so well of the commo English version, that we can all unite in circu lating it. If you wish to circulate it, or any other version made on the same principles, and wish us to be the channel through which your noney shall be expended, well and good. But if you think it your duty to circulate other versions, made on other principles, go and do it We will meddle with nothing which we do not all approve."

THE ORTHODOX AND THE CHURCHMAN In the Recorder of Jan. 8, we corrected a lunder of one of the correspondents of the N. Y. Churchman. Our correction has brought out a reply, which deserves notice. The writer

The truth is, Mr. Editor, that these men have so long claimed all the religion and virtue, all the piety and intelligence, and the absurdity such a claim has been so little heeded, that s nce has been construed into acquiescence.

Now, there are two ways of meeting this arrogant claim of ours: 1, by outdoing us in good works, so manifestly that none can fail to see the difference; 2, by proving that we have less "religion and virtue" than has been supposed. Churchmen, as well others, will be apt to choose between these two ways, according o their respective tastes.

It was said by Mitchel, the work under review, that the Congregationalists,—'main-ly or solely originated the American Bible, Tract, Education, Temperance, Prison Disci-Tract, Education, Temperance, Prise pline, and other kindred Societies.' bjected, that the idea of these societies was rrowed from other and older societies. What logic! Mitchel said, that they " mainly

Society .iginated" the American Bible · False!" says our critic; "they did not originate the " British Foreign Bible Society." But to the 'facts' in regard to the Tempe-

In my review I said, ' That the American Temperance Society, founded in 1826, was copied from the Massachusetts Tem-perance Society, founded by Unitarians in 1811; that the constitution of the Society was drawn Noah Worcester, D. D., an eminen clergyman among the Unitarians; that the Presidents of the Society, until 1826, were also Unitarians; that the Unitarians "broke the ice," opened the door to public discussion,"

this the Recorder replies: 'Dr. Worcester of Brighton, will be surprised to learn that he drafted the first constitution of the Massachusetts Temperance Society. The American Encyclopedia, from which the reviewer professes to take his facts, has the following: "This idea sems to have been developed, if not conceived, by some members of an ecclesiastical body alled the General Association of Massachusetts a committee was appointed, of which Rev. Dr. Worcester, of Salem, was chairman, to draft a constitution," &c. Thus it appears that the Massachusetts Temperance Society owed its origin to the orthodox Congregational Association of Massachusetts, and particularly to Dr. Samuel Worcester.' • • •

It may be possible, yea probable, that is quoting the name of Dr. Worcester from recolction, I have substituted Samuel for Noah; but even if this be proved I cannot conceive how it alters the case. If the Recorder had extended his quotation from the Encyclopedia but six lines further, he would have shown that this Society, at its first meeting, chose a Unita-rian for its president. * * * It will be borne in mind that I said nothing

bout the General Association of Massachu and indeed it is doubtful whether setts proper. my such body existed in Massachusetts in 1811.

From an article in the Panoplist for July, 1807 signed by the Moderator and Scribe of not fair, therefore, in practice, though we sus- Proper," it appears that delegates, assembled pect no unfairness of intention, to say that they at Northampton in 1802, resolved that the forvish to prohibit the translating of these words, mation of a General Association was desirable; without giving notice that the writer is using a and that, in consequence, the Association was formed, and several annual meetings had then, The proposal, that the Society shall circulate in 1807, been held. It was probably organized

But, further, it is said this Dr. Worcester, of Salem, was an orthodox man; it so, I wish the following fact explained. In the Christian Disciple for 1820, a Unitarian periodical published in Boston, p. 229, it is said, 'The Convention of Congregational Ministers of Massachusetts prof. in the new contribution Dr. et in the new court-house. Dr. Bancroft, oderator, Rev. Dr. Worcester, of Salem, was chosen second preacher, the annual discourse by the Rev. Dr. Bancroft, of Worcester. This Dr. Bancroft I take to be the Dr. B. of Wor-cester, who published a volume of Unitarian sermons about the same time. If the Dr. Worcester in question was as orthodox as the Recorder would have his readers suppose, I would fain know how he come to be in an association of ministers, with a Unitarian at its head.

Because the "Convention" is an old body orporate, composed of all the Congregational isters in the state, which acts as trustees of a fund for the support of the widows of its members. As the "Ortholox" are a large majority in the Convention, they usually choose one of heir own number to preach the annual sermon. The moderator is chosen for his talents for business and general respectability, and is frequently a Unitarian. The Convention is older han Unitarianism in this country.

Again Ldesire to be informed how an ass ce a Unitarian at its head; and outlined men of the same denomiion there for fifteen years in succession?

Because their object was, to suppress intenperance. For this purpose, they enlisted in the ociety, as they were able, men of all denomi ations; and when the society was formed, chose for its President, him who was thought the most suitable man for that office, without

regard to the dictates of sectarian little there is nothing in the inward experie our reviewer which shows him the possil of acting from such motives, we are sorn him.

- and why, if the Massachusetts Ten ance Society was orthodox, how it happen that the Unitarians came to have the direction of it, so as to render it necessary to form a nessociety on religious considerations?

It was not an "orthodox" society, nor heterodox society. It had no theological charter whatever. It was merely a society for suppression of intemperance. And it was necessary to form a new society on religion [sectarian] considerations," but only become the former society was inefficient.

Who "mainly originated " the Massac setts Society, why it was inefficient, and we formed another on that account, are question which want of room compels us to defer next week.

LAST THURSDAY IN FEBRUARY.

The day of Annual Concert of Prayer for Literary Institutions was observed more gene ally by the churches in this city the presen year, than any preceding one. In the after noon, the evangelical churches of the Congress tional denomination assembled in their respe tive vestries for prayer and exhortation, and the evening they convened in the Park street church. On this occasion, addresses were delivered by the Rev. Messrs. Cogswell and Arn strong, and prayers were offered by the Re-Messrs. Jecks, Boies, Blagden, and Adams, the Rev. Mr. Curry of Montreal, (L. C.) The meeting was one of solemnity and deep it Some of the remarks of Dr. Cogswell in resp to the origin and progress of the Annual Co cert of Prayer for Colleges and other Institution of learning and also its happy results, follow

In the Annual Reports of the American E cation Society, from its commencement to present time, there has been published me important statistical information respecting C leges and Theological Seminaries. This v early excited a spirit of supplication as Christians on their behalf, and a conveprayer for the special blessing of beaven these institutions was established, to be obse-ed every Sablath morning. As the probaresult of this, at least in some man were frequent and powerful revivals of religion our colleges. These cheered and stimulate the children of God to perseverance in the supplications. Encouraged by the signs of times, and desirous of perpetuating the inter-awakened, and the influences of the Holy Spi which had been imparted, an agent of American Education Society, after consult on the subject with the Special Comm Directors, addressed a circular to Preside for these institutions of learning. The foliating sentence is contained in the letter: "Tk this object" (revivals of religion in college "may be more deeply and extensively felt, a only at the colleges, but among ministers a hristians generally, a number of the friend Zion have agreed to set apart the two day of February, 1923, as a seaso and special and united prayer, th and special and united prayer, that God a pour out his Spirit on the colleges of our cou ry the present year more powerfully that pefore." The request was complied with to considerable extent, and thus commenced in unual season, favored of heaven by the gift he Holy Ghost to the conversion of multitude in our literary institutions,

ons why the last Thursday of Fe The reas oncert, were the following. The second ter of study in the colleges has commenced. The winter vacation has clapsed, and the member of the institutions have returned to their class ther season of the year. This was the time when revivals of religion had usually take the time to be thus consecrated. selected as being less occupied with religious engagements than either of the other days the week, and as being the day ususally obsered on other occasions as a season of fasting in

In the American Quarterly Register and the Reports of the American Education Society, this subject has annually been presented below the community. The religious newspapers of the country generally have advocated the oservance of this season of fasting and praye. Resolutions recommending its observance, has been adopted by different Education Societie,

nd by many ecclesiastical and ministerial hodes.

The Annual Concert of Fasting and Prayer
r Colleges and other Institutions of learning is now, therefore, established, by the concurrent voice of the churches, throughout this land fects which have followe

Subsequent to the establishment of the bath morning Concert of Prayer for Colleges, the Spirit of God was poured out, and anima-ting were the results. From 1820 to 1823 inting were the results. clusive, there were revivals of religion in Dara mouth, Middlebury, Williams, Amberst, Yak Union, Hamilton, Dickinson, Jefferson, (Pa. Washington, (Pa.) and Hampden-Sydney Colleges, College of New Jersey, Brown U ty, and the University of Ohio. It is probable that some of these revivals extended into the year 1824. In the years 1824 and 1825, then was a revival of religion in five differen leges, besides more than usual seriousness in a number of others. In 1826, there was a rever of religion in six colleges; in 1827, in four; ad in 1828, in five. In 1829 and 1830, the Har Spirit seems to have forsaken, in a very greategree, the institutions of learning. Their were in them apparently but few conversions. But the Lord had not withdrawn his Holy from them forever. He had mercy still in serve. The year 1831 was emphatically ay of the right hand of the Most High. Ninet colleges, to a greater or less degree, were a ed with the effusions of the Holy Ghost, and was computed that between \$50 and 400 of the students were hopefully converted to God. I one college, a revival commenced the very do of the concert. In 1932, God poured out he Spirit on some of our institutions of learness though the number thus favored was small. The Holy Ghostalescended on a few colleging 1833, and some souls were converted. omising state of religious feeling existed time also in other institutions. In 1834, vivals were enjoyed in a number of colleges, many students were brought to a knowledge the truth as it is in Jesus. During the last ye (1835,) eleven colleges were blessed with revals, and between one and two hundred studen were hopefully brought into the kingdom Since 1820, there have been revivals in !

following institutions, viz: Bowdom, Dartmont Middlebury, Williams, Amberst, Yale, Union Hamilton, Geneva, Dickinson, Jefferson, (Pal-Washington, (Pa.) Hamplen-Sydney, Washington, (Va.) Columbian, Oakland, Centra Western Reserve, Kenyon, Granville, Marieta, South Hanover, Illinois and Wabashowleges, the college of New Jersey, Brown University, Hamilton Literary and Theological In-

supplication ing, has the a and who can de Prayer ardent of Of man in audie what may not ing, and consected of educations of educations of educations of educations which of his love and the United States 80 instructers hopefully pioc be impenitent be feared, are Awful thought our academies r youth who have life, the princip facts and conside pray will not pra pray for their insi to the spiritual for the pious stu-in all wisdom, as fess by a holy an especially, who may be tilled wit it in all their de ticular manner for unrenewed state pecially, that this Then let the m prayer he offere God on their he those of other l those fountains may issue to ma entreated to do t God, the interes and the salva n lands with when this Con by all Protestar Lord hear, the own sake, and

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FROM OU Protestant Churches

by his name:

Mr. Editor,-the following one account of the Paris. This subj two branches, classes of evange -the French as of worship with

in the rue St. He the rue du Temp burg Confession, of worship in the These three Pro large, and the se at the expense formed have five in the Batigno Latherans have

last century.

times in which it not forbear to a relation to the I guished Protestar man, during the place, by the in ruled, preached seventh day; and period of darkner its proper time, lent of the conin Paris, and pres During the Re

pecially in the tw gradually, to assu By the appointme nod, jun., and aft lerat, two evange into these two ch not reckoned to decidedly so. 'I more especially a Sen. (the father of M. Adolphus Mo ed churches in P. Rev. M. Cocke editor of the Lil considered a ond is probably the the estimation of be found in Paris. views may be este ourse the preach gelical during two Sabbath evening, Monod, Jun. has church of the Qra simply and forcib assembly of 100 o are poor persons, respectability. It one which the Locals who hunger

Schools are maint

Prayer ardent opens heaven, lets down a stream

ferily he will. The revivals of religion in the

law with a view ultimately to its practice.

the students in college about one sixth part are hopefully pious, and five sixths are supposed to be impenitent; that is, more than 5000, it is to be feared, are in the broad road to destruction. Awful thought! In addition to these, there are in

our academies and higher schools thousands of

our academies and higher schools thousands youth who have in contemplation a professional life, the principal part of whom are in an unconverted state—througing the way to eternal death. In view of these important and solemn facts and considerations, who that has a heart to

pray will not pray for our institutions of learning; pray for their instructors, that they may be faithful

pray will not pray for our institutions of learning; pray for their instructors, that they may be faithful to the spiritual interests of their pupils—pray for the pious students, that they may be guided in all wisdom, and honor the religion they pro-fess by a holy and consistent life, and that those

it in all their deportment—pray in a very par-ticular manner for these students who are in an

pecially, that this day of Concert is set apart.

Then let the most force.

PARIS. JAN. 13, 1836.

is the President of the Consistory of the Reformed churches in Paris. He is a very worthy man and much beloved, but he does not appear to be decidedly evangelical. On the other hand, the Rev. M. Cockerell, one of the five pastors, and

ition of the Libre Examen (Free Inquiry) is unsidered to be a decided Rationalist of the erman school. He is a man of great talents,

Of glory, on the consecrated hour Of man in audience with the Deity;"

to the dictates of sectarian littleness, nothing in the inward experience ewer which shows him the possibility from such motives, we are sorry fa

ociety was orthodox, how it happened a Unitarians came to have the direction o as to render it necessary to form a new on religious considerations?

as not an "orthodox" society, nor ; lox society. It had no theological characever. It was merely a society for the on of intemperance. And it ry to form a new society on religious an] considerations," but only because society was inefficient.

mainly originated " the Massach iety, why it was inefficient, and who her on that account, are question ant of room compels us to defer i

THURSDAY IN FEBRUARY. ay of Annual Concert of Prayer for titutions was observed more gener. e churches in this city the presen any preceding one, In the after vangelical churches of the Congregaination assembled in their respecies for prayer and exhortation, and is g they convened in the Park street On this occasion, addresses were de the Rev. Messrs. Cogswell and Arm prayers were offered by the Rer ks, Boies, Biagden, and Adams, and Mr. Curry of Montreal, (L. C.) The as one of solemnity and deep interest remarks of Dr. Cogswell in respec and progress of the Annual Co er for Colleges and other Institution and also its happy results, follow. oal Reports of the American Edu onnal Reports of the American Edu-city, from its commencement to the ne, there has been published much tatistical information respecting Cal-theological Seminaries. This ver-ted a spirit of supplication among on their behulf, and a concert of the special blessing of heaven on mitions was established, to be observ-subbath morning. As the grabable Sublath morning. As the probable this, at least in some manner, there ent and powerful revivals of religion eges. These cheered and stimulated

ges. These cheered and stimulated n of God to perseverance in their persons of perpetuating the interest and the influences of the Holy Spirit been imparted, an agent of the ducation Society, after consulting at with the Special Committee of its addressed a circular to Presidents of ministers and others, inviting them a day of special fasting and agreeday of special fasting and prayer autions of learning. The followtitutions of learning. The follow-e is contained in the letter: "That (revivals of religion in colleges) ore deeply and extensively felt, not colleges, but among ministers and enerally, a number of the friends of greed to set apart the twenty-seventh ruary, 1923, as a season of fasting and united prayer, that God w Spirit on the colleges of our count tyear more powerfully than ever the request was complied with to a extent, and thus commenced this n, favored of beaven by the gift o ry institutions.

ons why the last Thursday of Fedelected as the day of this Annual

tre the following. The second term
the colleges has commenced. The

on has elapsed, and the members ions have returned to their classi-At this time students are gener-gular in their habits than at any of the year. This was the time, vivals of religion had usually taken ges. This fact was considered an the will of heaven in relation to be thus consecrated. Thursday was as being less occupied with religious ness than either of the other days of nd as being the day ususally observ

the American Education Society, has annually been presented before nity. The religious newspapers of generally have advocated the obrecommending its observance, have celesiastical and ministerial bodies.

al Concert of Fasting and Prayer es and other Institutions of learning efore, established, by the concu e of the churches, throughout this land specially sanctified by the Great Head h, as will appear by the blessed of

ent to the establishment of the Sab-ng Concert of Prayer for Colleges, of God was poured out, and animae were revivals of religion in Dardlebury, Williams, Amberst, Yale, ilton, Dickinson, Jefferson, (Pa.) on, (Pn.) and Hamplen-Sydney Col-ge of New Jersey, Brown Universi-he University of Ohio. It is probable of these revivals extended into the In the years 1824 and 1825, there in the years 1924 and 1925, they will of religion in five different colles more than usual seriousness in a others. In 1926, there was a revival in six colleges; in 1827, in four; ask of five. In 1829 and 1880, the Holy as to have forsaken, in a very great institutions of learning. There are appropriate but for conversions. n apparently but few conversions evivals to any considerable extent ord had not withdrawn his Holy Spirit forever. He had mercy still in reforever. He had mercy still in re by year 1831 was emphatically a year t hand of the Most High. Nineter a greater or less degree, were visit-effusions of the Holy Ghost, and it ted that between 350 and 400 of their ere hopefully converted to God. e, a revival commenced the very day In 1832. God noured out his number thus favored was small Ghost rescended on a few colleges nd some souls were converted. and some souls were converted. A state of religious feeling existed at lee in other institutions. In 1834, rere enjoyed in a number of colleges, and tents were brought to a knowledge of a it is in Jesus. During the last year, even colleges were blessed with revietween one and two hundred students fully brought into the kingdom of

820, there have been revivals in the institutions,viz: Bowdoin, Dartmouth, Williams, Amberst, Yale, Union, Geneva, Dickinson, Jefferson, (Pa.) n, (Pa.) Hamplen-Sydney, Washa.) Columbian, Oakland, Centre, eserve, Kenyon, Granville, Mariet lanover, Illinois and Wabash col-llege of New Jersey, Brown Uni-nilton Literary and Theological Institution, University of Vermont, University of North Carolina, University of Georgia, Wes-

churches; and that in the church of St. Marie, under the superintendence of the Rev. M. Monod, Jun. is a very flourishing one.

Some of your readers may think, when they hear of there being five preachers to two or three churches, and that there is but one sermon in each church on the Sabbath, that the ministers have easy times. I know not how it is with the others, but I am satisfied that I have never known a man who labored more than M. F. Monod, Jun. who not only preaches when it is his turn on the Sabbath, but also preaches every Sabbath evening, attends the Sabbath Schools, instructs catechumeus, visits schools, ministers to the sick, &c. and in addition to all, he edits the Archives du Christianisme, a very useful North Carolina, University of Georgia, Wesleyan University, University of Ohio, and Miami University. During this period, not less probably than fifteen hundred young men in these institutions have hopefully experienced the renewing influences of the Holy Spirit. Within this same time a large number of worth the renewing influences of the Holy Spirit. Within this same time a large number of youth at academies and the higher schools have also become hopefully pious. In view of such displays of divine grace, who can doubt that this season, consecrated by the church for united supplications on behalf of institutions of learning, has the approbation and seal of heaven? and who can doubt the efficacy of prayer? If to the sick, &c. and it animon to all, he enter the Archives, du Christianisme, a very useful and interesting religious journal, which is pub-lished twice a month. I have no doubt, how-ever, that the plan of having colleague pastors is a pernicious one, and in the present case, much of the good that the evangelical discourses what may not be expected, when such clouds of holy inceuse, as on the day of prayer for the colleges, shall ascend to heaven? Will not the Holy Ghost sanctify our institutions of learning, and consecrate our young men, now in a ourse of education, to Christ and the church? Ferily he will. The revivals of religion in the of some of these pastors are calculated to do is counteracted by those of the others. Still, it is better that seen this state of things should exist, than that there should be no leaven in the entire

Ferily he will. The revivals of religion in the rolleges which have been enjoyed are pledges of his love and earnests of his pleasure. In the United States there are 83 colleges now in operation. In these are more than 600 instructers and nearly 7,060 students. There are also in the country 30 theological seminaries with 30 instructers and 1,100 students. In the 23 medical institutions in the land there are 127 instructers and 2200 students. Prohably, too, as many young men that is, 2,200, are reading law with a view ultimately to its practice. Of With regard to the church of the Augsburg Confession, or Lutheran, in the rue des Billettes, I am sorry to say that it is in a worse state than are the church of the Reformed. There are are the church of the tetormed. There are three pastors attached to that church, none of whom are reckoned to be strictly evangelical. The number of Germans in this city is about 15,000, of whom not more than 200, it is said, attend that church. It is to be feared that few of the others go to any place of Protestant worship. Usen the recent death of the Person I. Committee the control of the c Upon the recent death of the Rev. M. Guepp, who was the President of the Consistory of that church, an effort was made to get the Rev. M. Vernet of Mulhousen, appointed as his successor. But this effort, I am sorry to say, has failed. M. Vernet is a man of distinguished

failed. M. Vernet is a man of distinguished talents, and entirely evangelical.

I have now given you a brief account of the Protestant churches in Paris which are connected with the government. You will perceive from this account that these four churches (including that at the Batignolles in the suburbs) have eight pastors, only two of whom are considered to be decidedly evangelical. But you will also learn that good is doing through their instrumentality, and that some souls are brought instrumentality, and that some souls are brough to the knowledge of eternal life. May it pleas the Lord of the harvest to bless abundantly the the Lord of the harvest to biess abundantly the faithful dispensation of his word in these church-es, and cause that whatever of truth may be es, and cause that whatever of truli may be preached to be like good seed which shall event-ually spring up and hear a glorious harvest! How thankful we ought to be for even "the day of small things," for the beginning of good which we see. May his blessed work be glounrenewed state? It is for their conversion, pecially, that this day of Concert is set apart. Then let the most fervent and importunate prayer be offered in faith before the throne of God on their behalf. In our supplications for institutions of learning, we should not confine our requests to those of the United States; but we should offer most earnest intercessions for those of other lands—that God would pour into those fountains the salt of grace, that streams may issue to make glad the city of God. Be entreated to do this by a regard to the glory of God, the interests of the Redeemer's kingdom, and the salvation of undying souls. Prayers are now offered by Christians dwelling in heather lands with deep interest on behalf of our literary institutions at this Annual Concert; and it is believed that the time it is not far distant when this Concert of Prayer for colleges and may issue to make glad the city of God. Be entreated to do this by a regard to the glory of God, the interests of the Redeemer's kingdom, and the salvation of undying souls. Prayers are now offered by Christians dwelling in heather hands with deep interest on behalf of our literary institutions at this Annual Concert; and it is believed that the time it is not far distant when this Concert of Prayer for colleges and other institutions of learning will be observed by all Protestant Christendom. Then will the Lord hear, then will the Lord hear, then will the Lord hear, and do, and defer not for his is known to every well educated person in Eu-Lord hear, then will the Lord forgive, then will the Lord hearken and do, and defer not for his own sake, and for the sake of the people called by his name; and there will be written on all our institutions of learning, Holiness unto the Lord of hosts.

FROM OUR CORRESPONDENT.

FROM OUR CORRESPONDENT.

Munich are to their respective countries, and is, in some sense, to all.

In my next letter, I shall give you an account of the evangelical French churches in Paris, which are not connected with the government.

I am yours, &c,
P. S. We have been greatly affected at hearting of the dealerable confingration at New otestant Churches and Preschers in Paris-Revival in

Mr. Editor,—In this communication, and the following ones, I propose to give you some account of the state of evangelical religion in Paris. This subject naturally divides itself into classes of evangelical churches to be found here—the French and English. I shall commence with the French and English. I shall commence with the French churches.

Of the Reformed or Calvinistic Protestant church, or denomination, there are two places of worship within the city, that of the Oratoire in the rue St. Honore, and that of St. Marie in Of the Reformed or Cavinisus Processand church, or denomination, there are two places of worship within the city, that of the Oraloire in the rue St. Honore, and that of St. Marie in the rue du Temple. The church of the Augsin the rue St. Honore, and that of St. Marie in the rue du Temple. The church of the Augsburg Confession, or Lutheraus, have one place of worship in the city—in the rue des Billettes.

These three Protestant places of worship are large, and the services in them are maintained to the same time, we have learned by a letter structure. The same time, we have learned by a letter structure of the same time, we have learned by a letter structure.

at the expense of the government. The Re-formed have five pastors who preach in turn, to their two clurches in the city, and to a church in the Batignolles, a suburban church. The Latherans have three pastors, who also preach At the same time, we have tearned by a tentre received from the Rev. Mr. Schauffler of the date of December 9th, that a delightful work of grace is commenced at Constantinople, under the labors of the missionaries, "All I can say," states Mr. S. "is that there is a working of the

reckoned to be evangement, or at tens, sidedly so. This latter qualification may be one especially said of the Rev. M. Monod, Methodism one week and Universalism the next? It might be published, if brother Kingston and the most

M. Adolphus Monod of Lyons, two of the most evangelical and faithful pastors in France) who is the President of the Consistory of the Reformpart in it, by the firm of Whittemore and Bangs. We should like to know, how far this alliance has been ratified by the Methodist authorities at New York, or elsewhere.

MASS. S. S. SOCIETY .- See advertisement, in

ing, which cannot however be kept secret, and the open wine drinking, of professed temperance men, furnish those who love rum with something to say,

the following table from a letter from "Mons. Bene-dict Fenwick, Bishop of Boston," to the Editor of the "Annals of the Society for the Propagation of the Faith," published at Rome, " with per The letter is dated, " Boston, May 16, 1831." The public will probably receive further information from the same source in due time.

9S 207 536

PUBLIC WORSHIP IN FRANCE, M. Hun minister of finance, in his exposition of state of the finances, in the Chamber of Deputies, Jan. 14, stated that the budget of Public Worship had experienced an increase, since the last year, of 134,000 fr. of which 100,000 fr. were intended to augment th number of supplementary churches, and 34,000 fr.

Three works have been laid on our table this week all of which we expect to find highly interesting and useful. They are, Rev. Dr. Codman's Narrative of his Visit to England; "The Little Kempis;" and An Irish Heart," which is the eleventh number of the "Temperance Tales." We have only had time to look at them.

DR. BEECHER'S THEOLOGY .- The Cincinna ournal states that, in accordance with the recomndation of the Synod of Cincinnati, Dr. Beecher is preparing for the press a work of about 300 pages, embracing his views on various points in theology. The first part of the work is now in the hands of

Foreign.

Fourteen days later from England .- The pack et ship Independence arrived at New York on Sun-lay from Liverpool, bringing London dates to the 4th, and Liverpool to the 3d of Feb.

nd Liverpool to the 3d of Feb.
Parliament was to assemble on the 4th, and would a opened by the King in person.
There is no news of interest from France.
The Lord Mayor of London had, in reply to an inuity made of him, given his ready approval of, and howen to call a meeting expression the dearconsent to call a meeting expressing the deep sense of the people of England, in regard to the conflagra-tion at New York. The following are his wordstion at New York. The following are his words
"Whenever the requisition is presented to me
shall be most happy to call a meeting for so noble

Lord Brougham is in too ill health to attend at the ecting of Parliament.

Mr. O'Connel's visit to the Exchange in Liverpool.

Mr. O'Connel's visit to the Exchange in Liverpool, was a scene of great riot and disorder. The papers state that he was hissed and grouned off. His diner was attended by 860 persons.

The Ministers had issued a circular for their friends to be on the spot at the opening of Parliament.

The manufacturing districts were in a great state of activity and prosperity, the great demand for goods was for the U. S.

From Sec. 2.

was for the U. S.

From Spain the news is much more interesting than usual. There had been a severe battle between the Queen's forces and the Carlists, in the neighborhood of Victoria, on the 17th Jan. which was followed up on the 18th, 19th and 20th—the Queen's forces. forces were twenty thousand strong, both parties maintained their position, and both parties claim to have the advantage. The letter writers generally assert that the Carlists suffered much more than the Queen's troops. All accounts state that Don Carlos is hard pressed and greatly in want of money.

From the Sandwich Islands.-We have been favored with the perusal of a copy of the "Supple-ment to the Kumu Hawaii," dated Honolulu, Oahu, Oct. 19, 1835.

tet. 19, 1835.
The missionary Packet, Capt. Proctor, had recentreturned from the Georgian and Society Islands,
tev. Mr. Baldwin, who took passage in her for his
ealth, was much gratified with his visit. The mission was thought to be more prosperous than at some former periods. Traffic in ardeat spirits was prohib-ted at most of the Islands. The South Sea Acadented at most of the Islands. The South Sea Academy was continued under the care of Mr. and Mrs. Simpson, and contained fourteen girls and four boys. One John Coleman, alias Lewis, was tried Sept. 21, for the murder of Henry Farmer, at Honolaiu. It appeared in evidence that the decensed, with other seamen and resident foreigners, had gone on an excession of pleasure to the house of a foreigner analysis. there two churches in the city, and to a church in the city, and the a church in the city and th

The War in Florida .- Letter from the War De-

The War in Florida.—Letter from the War Department to the Speaker of the House of Representatives, in reply to a resolution of that body.

WAR DEPARTMENT, Feb. 18, 1836.

Sir: In obedience to a resolution of the House of Representatives of the 13th instant, I have the honor to report, that Major General Scott has proceeded to the theater of locatifities in Florida, with fell substitute of the theater of locatifities in Florida, with fell substitute. the theatre of hostilities in Florida, with full authority to call into the field such a force as may be necessa to subdue the Seminole Indians, and also with in-structions to inquire into the situation of the Creeks, and to take all proper measures to prevent or suppress any hostilities meditated or committed by them. The latest accounts from the Creek country justify the be-lief that the great body of the Indians of that tribe

I am not aware that any further legislation, in connection with this subject, is necessary, except what may relate to the increase of the numerical strength of the Army, or to the removal of the Creek Indians. when attacked by a real friend of temperance.

4. Last and not least,—many zealous friends of temperance have nearly or quite discontinued their efforts to reclaim moderate drinkers, and are expending all their zeal on the "wine question." Observe, it is not discussing that question, which impedes the progress of temperance. It is the discontinuance of such efforts as were formerly made, for the sake of discussing it.

PROGRESS OF POPERY IN BOSTON.—We take

Creeks. These have not been as successful in their operation as was desirable. Should, however, these Indians continue much longer to decline removing, and to disturb the tranquility of the country where they are situated, a just regard to their own existence, as well as to the peace of our citizens, will require the adoption of more energetic measures, and perhaps the application of other principles to their condition. Very respectfully, your obedient servant, Hon. James K. Polk, Lewis Cass. Speaker of the House of Representatives.

Augusta, Feb. 19.

Our anxiety is entirely relieved by the return of Mr. Forrest, (the volunteer who was accidentally shot through the foot.) who informs us that Capt. Bone's company and other volunteers and about fifty United States troops accompanied the Bines on their march to Camp King; in all, about 250 men. They may have a fight, what, we presume the boys are looking for, but we will answer for it they will be hard to whip.

whip.

We ventured in our last to express our fears that

We ventured in our last to express our fears that the Seminale trouble could not be soon ended. The nature of the country is an insuperable obstacle; and in two or three months more, in which time it is possible for the Indians to prevent our seeing a single individual of them, the climate must drive every white man from the country, or bury him beneath its soil. In conformity with these views, we have the opinion of a Floridian of high standing and intelligence, and who will command a regiment of militia in the service, who thus writes.

"You may wish my opinion as to the continuation of the war. I am of the opinion, if the Indians are disposed to continue their defence, that they can continue it for years. The situation of the country, the facilities it affords for their concealment, the easy acquisition of game, fish, and arrow root, will enable them to avoid us for years, and yet live without making a crop of any kind. I am of the opinion, too, that the alarm created is not warranted by the number or activity of the Indians, and that the most of the difficulties which have existed have grown out of her or activity of the Indians, and that the most of the difficulties which have existed have grown out of the want of a prudent forecast in our rulers. I am also of the opinion that the Indians will not again meet the whites in general fight, but will separate into small bands, and operate in predatory excur-sions, and that, therefore, it will be rather an Indian hunt than settled warfare. [Georgia Cour.

From the Savannah Georgian, Feb. 12. We understand that there will be in Florida, in a We understand that there will be in Florida, in all this month, an army of between four and five thou-sand men, viz: from Georgia, two regiments, or one brigade, 1400 men, about one half mounted; a like force mounted and foot from South Carolina; a regi-ment of foot, 740 men, from Alabama; and say 900 regulars, including 100 dragoon recruits expected from

This force is exclusive of the gallant volunteers who, some weeks ago, hastened from Savannah and Charleston for the special defence of Picolata and St. Augustine, and who will probably soon be honorably

arged. yor General Scott, the General-in-chief, with his staff, is expected to sail hence, in the first vessel for Picolata. He will arrive shead of three fifths of his forces, and has been detained here a week in direct-

try south of St. Augustine has been laid waste, and not a building of any value left standing. There is not a single house now remaining between this city and Cape Florida, a distance of 250 miles. The property destroyed on those plantations, cannot be less than 200,000 dollars.

Riotous Strikes at New York .- On Monday and Tuesday last, the riggers, stevedores, labourers, ma-son tenders, &c. had a general turn out for higher wa-ges, and some riotous scenes took place. The peace son tenders, &c. had a general turn out for higher wages, and some riotous scenes took place. The peace officers' were resisted, and some of them injured. The strikers endeavored to prevent all others of their respective callings from proceeding in their work. They formed processions, paraded through the streets, &c. The rioters were principally foreigners. It was found necessary to turn out a strong military force to aid the civil authorities in preserving the peace of the city. Ten or twelve of the rioters were arrested, and two of them have been bound over for trial, in the sum of \$1000. Others were undergoing examination. One of the civil officers was so much injured, while attempting to quell the rioters, that his life was despaired of.

The riggers and stevedores demanded \$1,75 and \$1,50 per day, and their employers acceded to the

Rhode Island Historical Society .- This Society

has published a third volume of its Collections, con-sisting of the Early History of Narragansett, by Eli-sha R. Potter, Jr., and embracing an appendix of original documents, many of which are now for the the first time published.

CONGRESS.

We notice no very important doings in either House. Abolition petitions continue to be presented and disputed about. The bill for the relief of the N.

the law, that no person who is not a native born citizen of the United States shall be allowed the right

of suffrage. In the Senate, on Thursday, the bill to contin force an act concerning Warren Bridge was lost, 12 to 18. So, there being no longer any law authorizing the collection of tells, the Bridge became free on

Wednesday.

In the House a report was made by the Selec-In the House a report was made by the Sues-committee on the petition of Alvah Kelly and Pres-sout P. Pond, to be indomnified for the expense and rouble to which they were subjected, in consequence of their trial and imprisonment, on a charge of being soncerned in the destruction of the Convent, closing with a resolution, to pay them \$500 each. After with a resolution, to pay them \$500 each. Aft debate, the House refused to give the resolution second reading.

ECCLESIASTICAL.

The Rev JACOB WHITE, late from the Theological Seminary in Andover, was ordained over the Congregational Church and Society in Lyndeisoro', N. H. on the 14th Jan. last. Introductory Prayer by Rev. Mr. Jones, of Greenfield; Sermon by Rev. Mr. Aiken, of Amherst; Consecrating Prayer by Rev. Mr. Bradford, of New Boston; Charge by Rov. Mr. Whiten, of Antrim; Right Hand of Fellowship by Rev. Mr. Richards, of Francestown; Address to the people by Rev. Mr. Morse, of Milford; and Concluding Prayer by Rev. Mr. Jewett, of Temple.

Rev. Epiralm Taxlor was installed Paster of

REV. EPHRAIM TAYLOR was installed Pastor of REV. EPRIKAIM TAYLOR was installed Pastor of the First Congregational Church and Society of Jamestown, N. Y. on Wednesday, February 2d, by the Association of "Western New York." The services are as follows: by the Choir, "Salvation, O the joyful sound;" Reading the Scriptures by Rev. Mr. Raymond of Collins; Introductory Prayer and Sermon by Rev. Mr. Gregory of Westfield, Instal-ling Prayer by Rev. Mr. Gillet of Jamestown; by the Choir, "How boundful the feet, &c.; Charge by Rev. Mr. Emery of Carroll; Fellowship of the churches by Rev. Mr. Eddy of Jamestown; Address to the people by Rev. Mr. Raymond; Concluding Prayer by people by Rev. Mr. Raymond; Concluding Prayer by Rev. Mr. Hyde of Basti; by the Choir, "To God the

Father, Son and Holy Ghost;" Benediction by Pastor. Ordained, over the Congregational Church and Society in West Bradford, on Wednesday the 10th of Feb. Mr. NATHAN MUNROE, late of the Theoof Feb. Mr. NATHAN MUNBOK, late of the Theological Seminary, Andover. Order of exercises as follows: Introductory Prayer by Rev. Mr. Whittelsey of Haverhill; Sermon by Rev. Leonard Woods, D. D. of Andover Theological Seminary; Ordaining Prayer by Rev. Mr. Perry of East Bradford; Charge to the Pastor elect by Rev. Mr. Dimmick of Newburyport; Right Hand of Fellowship by Rev. Mr. Steurns of Newburyport; Address to the people by Rev. Mr. Withington of Newbury; Concluding Prayer by Rev. Mr. Pierce of Methuer; Benediction by the Pastor.

Rev. BARNABAS PHINNEY, late of Pawtucket, was installed Pastor of the Evangelical Church in Westboro', on Wednesday the 3d inst. Sermon by Rev. Mr. Blagden of Boston.

MARRIAGES.

Mes. Anon Maris Otts, grave orangase.
Wm. Hull.
In Conway, Mass. Mr. Edward G. Bradford, to Miss Lucinda Valentine, of Boaton.
In Welpole, N. H. Mr. Ebenezer Cole, to Miss Mary
River, of Roxbury, Mass.
In PortFund, 22d inst. by the Rev. Mr. Vailt, Dr. Samuel
H. Pennington, of Newark, N. J. to Miss Anna J. M. eldest daughter of Joseph Pope, Esq. City Clerk of Portland.

Mr. Edward T. Hawley, formerly of Wind-lies Sarah Batchelder, 16—Abigail Cheney, \$2 chard, 40—Dorcas Camp, 64—Charlotte Lev-C. Fenno, 32—Mrs. Catharine Frances, wife d, Miss Mary T. daughter of Mr. Joshua

An mathematician, and the inventer of the bytater Wheel.
In Lancaster, Mrs. Rath Barnes, 58, formerly of Graton.
In Newport, R. I. Coffee Muniford, upwards of 62 yrs.
In Hollowell, Mr. Mosse B. Gitimpa-accept-addy killed
by the fall of a tree.
In Anhurn, N. Y. Mathew La Rue Perjace,
leasor of Ecclesinstical Inditory and Charch Gut.

saor of Ecclesiastical Pastory and Charch Gen.

In Philadelphia, Mrs. Lucy, wife of Benj. Leland, herzery of Massachusetts, 54.

Died, in Ambrest, N. H., Feb. 5th, Mrs. Many O. wife of
lev. Shins Alken, in the 33d year of her age. During the
ingering ravages of pulmonary disease, Mrs. A. was gratiously supported by the Saviour, in whosh she fradformany years professed her faith. For months she was aware
what the result of her disease must be, yet she was a called

tings. With bur a silved up upon a suttenance was lifted up upon silveness. Her confidence in Christ was unwindensition assistance to the less. In the calm and thuskful phoesiston assistance to the less. In the glorious hope of cternal life of through the same less in the glorious hope of cternal life through the same less in the glorious hope of cternal life through the same less in the glorious hope of cternal life through the same less in th

devotions of the day, while one of the family read a sermon for their improvement.

He took a lively interest in the different objects of Christian benevolence; and was among the first in this region who engaged in the Temperance reformation and adopted the principle of entire abstinence from the use of ardent spirits. During the three last years of his life he was confined to his dwelling, by severe infirmities, but he remained cheerful and submissive in his affliction. In a good old age he has come down to his grave in pence, leaving to his surcome down to his grave in peace, leaving to his surviving companion and a numerous circle of relations an example of patience and faith, and the consoling assurance that death to him is gain. [Com.

IN PRESS;

BY WILLIAM PEIRCE, No. 2 Cornhill, and will be published in a few days,

THE WAY TO DO GOOD, by Jacob Abbott. This book is a continuation of series of which Young Christian and Corner Stone are first, is written in the same popular

WARREN ACADEMY, WOBURN.

WHE Spring Term at this Institution will commence Monday, March 7th, under the instruction of Mr. A. K. HATHAWAY as Preceptor. At the 1st of April, Miss B. L. Column will take charge of the lemnle department. Golman will take charge of the Isale department. Golman will take charge of the Isale department. Board at the Boarding-house and in respectable fame in the village can be readily obtained on reason will be under the test of April, the Boarding-hou il be under the care of the teachers, who intend to main a careful supervision over the popular entrusted to the flate porcess. Tuttion \$4.30 per Quarter. But on the State Park State of the State Trustees. Wobsern, Jonach 4, 1855.

Charlestown Female Seminary.

TENIE Next Term of this Institution will commence on Monday, the righteenth slay of Apill next, and will continue seventreon weeks.

TERMS.—English Granches, \$10. including all incidence of the property of the property. J. W. VALENTINE, See'y, Charlestown, Ms. March 4, 1836. 6w.

NEW BOOKS, CARDS, &c.

UST Published by the MASSACHUSETTS SABBATE
UST Published by the MASSACHUSETTS SABBATE
The Life of Feter the Apostle, by Was, A. Alcott, price 30The Wyandot Chief; or the History of Barnet, a converted Indian; and his two soms. With some account of the Wea Missions. By Hirrery Newcomb,
20Sury of the Produgal, by Wan, A. Alcott,
32
32

he Dead Bird, reation, by Rev. Alexander Fletcher, Jewish linbe; or Moses among the Flags, by Rev. A Jewish lishe; or Moses among the Fings, by Rev.
Alexander Fletcher.
Alexander Fletcher.
A Set of 32 Cards for Infant Sabbath Schools,
Free Camber.
A set of 32 Cards for Infant Sabbath Schools,
Free Lawre, only the curs see of various shapes and sizes
--There are also Painted.
Free Cards—rather the Superintendent's Companion,
Schoolar's Companion,
Lawrence Schoolar's C

te Depository.

Also, Blanks for Sabbath School Teachers' Monthly Re-

Also, Blanks toe Sabbath School Twackers' Monthly Rep. Novices.—The publications of the Massachusetts Sabbath. School Society, in whole or its part, are for sale in most of the large towas in this State, and slac, in some twenty of the cities and principal towas in different parts of the country.—At most of these places, we present, these publications are sold of the calladgue prices, is went the same-prices at which they are sold to Sabbath Schools at the Saciety's Depository. But we know of two places, at least, where these banks are marked, and, no doubt, sold, from the same prices and the same prices are sold at the Depository at Buston,—We give this notice, that minsters and superintendents, when purchase the Saciety's books, may compare the prices with the catalogue.

3.7 The Depository at Buston, No. 25 Cornhilt, is fully supplied with the publications of the American Sunday School Union, at the same prices at which they are sold to Subbath Schools by the Union.

Committee.

Tr While the Society continues to receive the patronage of the Churches, its operations can be continued without of the Churches, its operations can be continued without appealing to the Churches for collections in its aid.

March 4.

C. C. DEAN, Agent.

Cheap S. S. Library Books.

WIE Am. Sunday School Union publish the follow brooks, bound with morocco backs, autiable for aries, at 8 Cente each, viz. son B. Marble.

Disobedient child'n punish the Busy Bec.

Story of Sumpson.

The Wise King. Disobedient child'n punished

The Sick Child. Picture Lessons.
Father's Stories.
The Cloud.
Susan Brooker, or Where
there's a Will, there's a
Way.
Life and Death of Win.Green.

CODMAN'S JOURNAL.

A NARRATIVE of a Visit to England, by John Codman,
A D. D. one of the Deputation from the General Assocation of Massaclusietts, to the Congregational Union of
England and Wales.
Helton's Pikerimage to Jerusalem—a picture of Jushaism.
Translated from the German of Frederick Stranss—revised
and abridged by Baron Stox.
Holicia's Narrative of the Shipwreck,
Holicia's Narrative of the Shipwreck,
Nitro, wha were cast away in the American ship Mentor,
on the Pelew Islands, in the year 1823, and for two years
afterwards were satigated to unheard of suffering among
the barbarous milantimus of Lord North's Island—by Horare Holden.
Memorius of La Fayette. Recollections of the Private
Life of General La Fayette, by M. Jules Cloquet, M. D.
with engravings. Just received and for Saile by GROCKER
& BREWSTER, 47 Washington street.

Mack 4.,

NEW BOOKS. POR Sale by WILLIAM PEIRCE, No. 9 Cornhill, Book

NARRATIVE OF A VISIT TO ENGLAND. By John NARRATIVE OF A VISIT TO ENGLAND. By John Lodman, D. B., one of the Deputation from the General Association of Massachusetts, to the Congregational Union of England and Woles.

Memoir of Mrs. Mary Mercy Ellis, wife of Rev. William Ellis, Missionery in South Sens, and Foreign Secretary of London Massionery Society; Including notices of Heathon society, of the details of Missionery Lie, and the remarkable display of Sivine gondress in severe and protracted of Hections. By Rev. William Ellis. With an Introductory Lessy on the Marriage of Missionaries, by Rev. R. Anderson, of the Congress of Sivine Congress of the Am. Board Commissions: Rife Foreign Missions.

The Tree and the Fruits; or Narratives from Real Life. By Mrs. P. H. Brown.

An Easy Guide to Vocal Music, chiefly with views to Pastingly with an Introduction and questions

An Easy Guide to Vocal Music, chiefly with views to Salgnody, with an historical introduction and questions on the lessons. To which is added, a Dictionary of Musical Terms. By John Turser, Esq. "The Carpenter's Children; a New Esgland Story. "Gad-ees me wine I am stone, & when no other being sees me." Judicreceived—new edition—The Studen's Manual; de-gined by specific directions, to add in forming and strength-

nth edition. im : or Index of Subjects; intended as a man-

Super bik and colored Bombutines.

7.8 and 4.4 heavy undressed
Linen Shirtings; manufactured from hand spun year.

5.4, 6.4 and 10.4 super Linen
Sheetings, very heavy, and Furtiure Patch and Dimotyatout.

Also,—Colored Worsted
Laboute Piano Covers; Splendid Freuch enhoused
Table Covers; Freuch Towels, Buff Liten, (or Widow
Curtains;) 10.4 and 12.4 brown Linen Dumasse, (for combcloths;) beautiful Imperial Quita, als size—energies
new sericle;) Printed Counterpures, with an energies assortment of Housekerging Goods—for seles at their Irish
Linen Warehouse, No. 177 Washupton street. March 4.

BOARDING FOR CHILDREN,

the estimation of men of information, that is to be found in Paris. He written with much all atteints and standard error or source from the Creek country justify the belief that the great body of the Indians of that tribs and the proaching in society error groupous his than logical process. The opposition of the proaching the proaching the proaching the proaching two Salinda verming, however, the Rev F. Levry Salinda verming, however, the Rev F. Levry Salinda verming two Salinda verming however, the Rev F. Levry Salinda verming

No. 11--V

nd through son hole Christian ublic " has the

and increased ea But, will a new such articles, be re tian public? W address engage at ing and action?

It is our hope th

In one matter

filance—i. c. the Missions as clea

out witne

to his covenant

distinctly, of all crevive churches to plant new churches them by his Prothem in his wor Zion shall look for

he sun and terri Facts are the be

our Christian !

This is a parish field, Mass. retain restained from it to bud and blossor Says the paste Hazen, under dat levents, this challed the Missionary Soc and explored the and at length, or prepared the way. The church was nine members, mostly belonging three or four miles. During the two mediately precederevival of religion cessive labors of firmissionaries) and the church.

Further addition year, until 1825 and finite mercy blossoc vival, which result to the church; the ever had, as the firms.

Several additions or four following again favored with toon were added.

Again, in 1834 wing of the Spirit, the addition of twenty.

We are now, Gother season of refivery general excite

or ten hopeful con continues, undimin praying for greate for us, that the wo

The numbers gaing these resivals, you will recollect the and nearly one half. The whole numbing to the church is Thirty-two bave difficulty the property of the property of the property of the church is the church in the church is the church in the property of the proper

One ind

RE

HO

POETRY.

THE MORE CONVENIENT SEASON.

BY MRS. SIGOURNEY. Alone he wept. That very night
The ambassador of God with earnest zeal
Of eloquence, had warn'd him to repent;
And like the Roman at Drasilla's side,
Hearing the truth the trembled. Conscience wrought, rearing the truth he trembled. Conscience wrough yet sin allared. The struggle shook him sore. The dim lamp wangd; the hoer of midnight tolled; Prayer sought for entrance, but the heart had closed its diamond valve. He threw him on his couch, And bade the Spirit of his God depart.

t there was war within him, and he sigh'd, Depart not utterly, thou Blessed One! Return, when youth is past, and make my soul,

Forever thine."

With kindling brow he trod
The haunts of pleasure, while the viol's voice,
And beauty's smile, his joyous pulses woke.
To leve he knolt, and on his brow she hung
Her freshest myrtle wreath. For guld he sought,
And winged Wealth indulged him, till the world
Pronounced him happy. Manhood's vig'rous prime
Swell'd to its climax, and his busy days
And restless nights swent like a tide away. And restless nights swept like a tide away. Care struck deep root around him, and each shoot, Still striking earthward, like the Indian tree, Shut out with woven shades the eye of heaven, State out with woven snaes the eye of neaven, When lo! a message from the cracified—
"Look unto me and live." Pausing, he spake Of weariness and haste, and want of time, And duty to his children, and besonght A longer space to do the work of heaven God spake again, when age had shed its snows On his wan temples, and the palsied hand Shrank from gold gathering. But, the rigid chain Of habit bound him, and he still implor'd "A more convenient season."

"See, my step
Is firm and free; my unquench'd eye delights
To view this pleasant world; and life with me
May last for many years. In the calm hour
Of lingering sickness, I can better fit
For wast Eternity."

Disease approached,
And reases fled. The manisc strove with death,
And grappled like a fiend, with shrieks and cries,
Till darkness smote the eye-balls, and thick ice
Closed in around his heart-strings. The poor clay
Lay vanquished and distorted. But the soul— The soul, whose promised season never came, To hearken to its Maker's call, had gone To weigh his sufferance with its own abuse, And bide the audit.

Miscellany.

DR. HUMPHREY'S TOUR .- NO. V.

A glance at the Castles of England and Scot-land, both in repair and out of repair. Several of these frowning and crambling monuments of baronial wealth, and pride, and power-such as Windsor, Warwick, Kenilpower—such as Windsor, Warwick, Kenil-worth, Carisbroke, Nottingham, Edinburgh, and Sterling, I visited in my late tour; and the ruins of others of less note, as also of divers Abbeys and Keeps, I saw in hastily passing from one place to another, both by land and water. Of these last, the eastle of Dunbarton, on the Clyde, a few miles below Greenock, is the most remarkable. It is perched on the sum-mit of a naked rock, which is I should thisk mit of a naked rock, which is, I should think. a third of a mile or more in circumference, at the base, and rises precipitously to the height of between four and five hundred feet. This singular rock stands entirely alone, upon an open plain, near the water's edge, and presents to the eye of the traveller its long perpendicular strata, as if it had been forced up from unknown depths, by some great convulsion of nature.

whose numerous retainers and vassals were ever ready to put on their armor, at the slightest signal from the battlements. But although be-fore the invention of cannon and gunpowder,

at threatening angles, a hundred feet over your head. The thoughts of what has been, rush thick upon your mind, as you stand where once the great banqueting halls resounded with music and revelry, and look at the dark thick masses of ivy, clinging to the dilapidated walls, and waving above the broken turrets. What a solenn mockery, you instinctively exclaim, of human power and glory! Where are the men human power and glory! Where are the men who built these desolate places for themselves, and said, in the pride of their hearts, surely these towers and battlements will abide forever—where are they now? The steel-clad barons, and knights, and chieftains, who proudly traversed these halls and quadrangles—where are they? Could we look into their leaden coffins, what vestige of honor and greatness should we find there? A few hones and a little dust—nothing more—for even the worm is long since dead. And the undying spirits, which in other centuries animated these few handfuls of dust, where are they? Did they, while here, how the knee to Jesus Christ, and put on the whole armor of God, and fight the good fight of faith? Did they 'seek for glory, and honor, and immortality' beyond the grave, or did they live merely for the honors and pleasures of this world? Could they come back, what would world? Could they come back, what would they tell us of that eternal state, upon which they entered so long ago? Could we hear their voices, would it be amid the redeemed or the lear? Who are their

visit; but ruins in the midst of lawns and gravelled walks, and shrubbery and flowers—of lofty elins and spreading oaks and cedars.

Caristroke castle, I may perhaps just glance at, when I come to speak of my visit to the liste of Wight. Windsor castle, where the present king resides, and where so many of his royal predecessors lived and died, might afford anyte materials for a long letter. It is as I mple materials for a long letter. It is, as I bility pursue their studies, preparatory to entering the Universities of Oxford and Cambridge. The doors are open to the young men of the established church, but no dissenter, I believe, however worthy, or promising, is permitted to stand two rows of majestic elms, thirty feet asunder, and from three to four feet in diameter. They are very tall, and their gigantic branches meet and intermingle in such a man-ner, as to present, when you pass between them, an indescribably beautiful gothic arch, extending as far as the eye can reach. Here I walked and mused for an hour, in the lingering twilight of a June evening; and I freely confess, though at the risque of being put down as an authorist the offer two enthusiast, or a romancer, that the effect was overpowering. I am sure the picture can never fade from my memory. Nor was it merely the fade from my memory. Nor was it merely the wide, interminable, sylvan, verdant, gravelled avenue, and the glimpses of the park on both sides of it, changing every moment, that kept me so long spell-bound to the spot. It was the busy and melancholy associations of the hour, even more than the scene itself, which gained the mastery of my inmost soul. There stood the class of centuries, in all the quiet grandeur of a green old age; but where were the crown-ed heads, that used to be uncovered beneath their cooling shades? And there they will stand to be crowned, shall be fail low in the tends yet to be crowned, shall be fail low in the tomb. How many kings and queens; how many princes and princesses of the blood, had been there in all their glory, and had vanished away there in all their glory, and had vanished away like some gorgeous vision. They seemed to live again, and pass before me, attended by all their ministers and courtiers; and it was, as if the long procession had been closed, by George the Fourth, in his more than royal bearing, and the youthful Charlotte, who lies embalmed in a nation's tears. Thus I lingered and communed with the mighty dead—but the twilight wanted—a dark cloud rose in the west, and I hastened to the logisters will provide the court of the

the eye of the traveller its long perpendicular strata, as if it had been forced up from unknown depths, by some great convulsion of nature. At the distance of a mile, or a mile and a half, as you ascend the Clyde, commences a high ledge of the same kind of rock, stretching with a bold front along the bank of the river for a considerable distance, and retiring towards the mountains in the hack-ground. There is another rock, similar to this, of much greater circumference, but not so steep, nor quite so high, at the mouth of the Clyde. It is a conical island of great regularity in its structure, using out of the water, about midway between the right and left banks, partly covered with soil, and presenting in the distance the appearance of yo extinguished volcano.

You cannot for a moment look at the dincepal castles of England and Scotland, without perceiving, that they must have been very strong fortresses in the chivalrous times of the Heyry, the Edwards, and the immortal Scotlish chiefs; and you will not wonder that they so often hid defiance to the boldest assailants. It was here that kings were made and unmade, almost at pleasure, by those baughty and warlike birons, whose numerous retainers and vassals were ever ready to put on their armor, at the slightest

which it has stood, ever since the days of Edward Scond, and yet it bears no marks of decay. On the left, is Casar's Tower, which is about such hundred years old, one hundred and foncy seven feet high, and in nearly as good fore the invention of cannon and gunpowder, these castles must have been nearly impregnable, it would now be quite impossible to defend any one of them, even for a few days, against a dozen pieces of artiflery. Oliver Cromwell had a mortal aversion to them, as the strongest bulwarks of despotism in the British islands arched gate way, where you find yourself entering the world to Christ? Would you go, if waited upon by some one, and told of the great importance of having these ignorant children and youth instructed in the truths of the Bible?

Would you go, if waited upon by some one, and told of the great importance of having these ignorant children and the interior. At the time I visited it, they happened to be absent, and I was permitted, for a moderate fee, to gratify my curiosity so far as I wished. Standing near the great eastern gate way when you enter the quadrangle, on the work of converting the world to Christ? Would you go, if waited upon by some one, and told of the great importance of having these ignorant children and upon by some one, and told of the great importance of having these ignorant children and upon by some one, and told of the great importance of having these ignorant children and upon by some one, and told of the great importance of the work of converting the world to Christ? Would you go, if waited upon by some one, and told of the great importance of the work of converting the world to Christ? Would you go, if waited upon by some

way when you enter the quadrangle, on the right you see two unfinished towers, and in front, considerably beyond the opposite side of the square, is a very steep eminence, on which the *Keep*, a kind of fort, is situated, and which, seen through the thick foliage of trees and ivy, has a very romantic appearance. In going through what may be called the more public apartments of the family mansion, you first enter the great hall 62 feet long, 36 wide, and 32 high, and a most superb hall it is. Next comes the great dining room—then the anti-room—then the cedar drawing room—next the state bed room-and after that, the state dressing room. Besides these, they show you the British armory, the chapel, and some other less interesting apartments. A great many paint-

interesting apartments. A great many paintings arrest your attention as you pass along,
and not a few of them are by distinguished
masters. There, in a very conspicuous station,
is Charles First, and in a dark passage, almost
behind the door, is Oliver Cromucell. Time
was, when a single gun, pointed at the republican army, from the battlements of this castle,
would have brought light enough into this and
every dark corner, along with the cannon balls
with which Cromwell would have visited it.
The pleasure grounds and park consisting world? Could they some back, what would the service of that eternal state, upon which they entered so long ago? Could we hear their voices, would it be amid the redeemed or the old they entered so long ago? Could we hear their voices, would it be amid the redeemed or the lour? Who are their companions—the noble army of the patriarchs, and prophets, and apostes, and long the patriarchs, and prophets, and apostes, and long the patriarchs, and prophets, and apostes, and long the patriarchs, and prophets, and anony ou catch some enhanting glimpses of laws and summer the patrial the services, and the services of the quiet Avon winding its for an endless duration? Return to the earth, and rebuild these waste places, they never can. Their destiny, be it for joy or woe, is onward and on-ward, rising, or sinking forever and ever.

During the time of the Commonwealth and Protectorate, and indeed long after the restoration of the Monarchy, the materials of the case to refer the majestic oaks and celears, that can be found in the orest to sent the majestic oaks and elears, that can be found in the orest to sent the public roads. But the ruins of all of them, Itelieve, are now protected with great care. While no repairs are made by the present proprietors, and or repair the public roads. But the ruins of all of them, Itelieve, are now protected with great care. While no repairs are made by the present proprietors, and or repair the public roads. But the ruins of all of them, Itelieve, are now protected with great care, while no repairs are made by the present proprietors, and or repair the public roads. But the ruins of all of them, Itelieve, are now protected with my one of the most of the first of the kind which I had seen; and to repair the public roads. But the ruins of all of them, Itelieve, are now protected with the same restored, or beginning to be restored, to their ancient magnificence. They are not ruins in the desert, which you could not show the proprietors, and or epair the public roads. But the ruins of all o with which Cromwell would have visited it.
The pleasure grounds and park, consisting of about 800 acres, are most tastefully laid out, amid shrublery and flowers, and lofty trees; and as you traverse the gravelled avenues and serpentine walks, ever and anon you catch some enchanting glimpses of lawns and summer houses, and of the quiet Avon winding its way through this terrestrial paradise, and lingering as if to admire the majoric delayers.

visit; but ruins in the midst of lawns and grav-elled walks, and shrubbery and flowers—of lofty elms and spreading oaks and cedars. Carisbroke castle, I may perhaps just glance last rays through the broken arches, that the coachinan pointed them out to us, at the dis-tance of half a mile through the trees, which partly concealed them from our view. Some parts of the massive and broken walls and towample materials for a long letter. It is, as I have before intimated, an immense pile of stone and mortar, occupying a very commanding height, and kept in fine repair, and overlooking one of the richest and most charming landscapes I ever beheld. On the west, the Thames is seen winding its way through luxurious meadows and pasture lands, then washing the base of the castle rock, as it passes on the north, and embosoming what is called the Little Park on the east. On the opposite bank of the river, and almost within musket shot, stands Eaton College, a very ancient gothic and quadrangular pile of buildings, where the sons of the oblitty pursue their studies, preparatory to entering the Universities of Oxford and Cambridge. ers, still 80 feet high, were entirely covered with tive. It was dusk, when, across the pleasance, we approached the broken and crumbling tow-ers, rising in lonely desolation from the brow of the hill, and lying against a black cloud, whose thunderheads? were beginning to show them-selves above the highest parts of the ruin. A few of the jackdaws were still drowsily sailing enter. The Great Park, which lies south and west of the castle, was once thirty miles in circuit. It is not so extensive at present, but still covers a large tract of country, which we should think ought to be cut up into farms and devoted to far more useful purposes. I met with nothing of the kind, so enchanting and imposing, during my whole tour, as the grand entrance to this park, directly in front of the castle. It is about two hundred and fifty feet wide, and extends three miles in a direct line, to a fine emission. A little few remaining windows and arches. A ken archways and explored some of the rooms, which are not yet entirely filled with rubbish. Darkness came on apace—the winds rustled in the thick and tangled ivy, and monned through all the few remaining windows and arches. Affine flock of sheep lay peacefully ruminating in the quadrangle and tilt yard; I thought of the tournaments and revels, with which England's t greatest, proulest Queen was entertained, and flattered, and almost conquered here. I thought of the husband of that hanghty and capricious the husband of that hanghty and capricious Princess. I thought of the surly Foster—of the treacherous Varney—of the noble minded Tressilian—and of the injured, and betrayed, and murdered Countess. I could almost fancy that I heard the frantic screams of Amy Robsart, and saw her ghost, flitting among the ruins that were spread around me. The hour was favorable, and it was an inexhaustible theme, not only of romantic but of moral musing.

How striking, how affecting the contrast, between these falling towers and desolate hills—between the silence and darkness now reigning so 'wide and still,' and what this castle was, when Elizabeth honored it with her presence. about two hundred and fifty feet wide, and extends three miles in a direct line, to a fine eminence, on which stands a handsome statue of George the Fourth. Through the centre of this broad and royal avenue, passes a carriage road, about sixty feet in width, and in the best possible condition. No gravelled walk could be better made, or better kept. On each side of it, stand two rows of majestic elms, thriv feet

when Elizabeth honored it with her presence, and Leicester was in the meridian of his glory! The rank, the talent, the wit, the gallantry, the heauty, the gorgeous attire, the music, the feasing, the proud battlements, the lake, the barges, the trions, all, all—have vanished away, as 'a dream when one awaketh.' They are, as if they had never been. When will these towers and arches and banqueting-halls be re-built? Never. When will royalty and knight-hood—all that is fascinating, all that is gay, and all that the world calls great—when will they reassemble to review their tournaments and revelries here? Never, never! It was nine o'clock when we retired from the

It was nine o'clock when we retired from the ruins of Kenilworth eastle, carrying to our lodgings, those thick-coming funcies, which the time, the place, the ruins had awakened.

Soon after five, the next morning, we were again climbing over the rubbish, and looking abroad from the highest remaining walls and towers, which the broken stair-cases would allow us to ascend. The jackdaws were still wheeling and chattering there—the sun was coming up in his glory—the sheep were cropping the tender grass in the ulensures, and the ping the tender grass in the pleasance, and the green fields and majestic trees of the park were rejoicing in the return of a new day. We lin-gered for an hour longer, and then bid adieu to the ruins of Kenilworth castle forever.

Yours, &c.

For the Boston Recorder. IS IT NOT A DISGRACE!

A FACT! Two students come in to the city A FACT: I wo students come in to the city from — Seminary every week to superintend Sabbath Schools here,—because Mr. Editor, among all our young men who are professors of religion, who have professed to be living for the cause of Jesus Christ, none can be found to de this dury!

this duty!!

ANOTHER FACT! Many of our now well fornished Sabbath School classes are likely to lesse their teachers, because, Mr. Editor, among all our young men, and older men, who are profes-sors of religion, who have professed to be living not for themselves, but for Christ, none go forward to do their part in this good work, by taking charge of classes of loys and men now almost perishing for lack of knowledge, in our local Sabbath Schools, and especially, in that one connected with the Mariner's Church!!

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thridged and adapted to the use of Schools and Academies, y the Author.

RECOMMENDATIONS.

Dr. W's great work on this subject has never been a topic of remark in this paper; indeed it has been noticed in but lew comparatively of the weekly journals, for the simple reason, we presume, that a newapaper pull was not extremed a quid pro que for a copy of an valuable a work. We speak, towever, that we do know, when we express our high estimate of Dr. W's abitity in teaching Moral Philosophy, whether orally, or by the book. Having listened to his instructions in this interesting department, we can attest how lofty are the principles, how exact and severe the argumensation, how appropriate and strong the illustrations which characterize his system and enforce it on the mind.

From the Dalik Advocate, Dec. 24, 1838.

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Abington, Feb. 19, 1836.

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Feb. 19.

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To all whom it may concern.

To all whom it may concern.

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DR. ABEL DUNCAN.
SAMUEL STEARNS, LL. D. Dummerston

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owning the orbor h. We have usual hundred worshippe from 80 to 100 men ries from 12 to 20. Is flourishing, embrulation of all denom one hundred dollars mually."

forty years present have been disturbed behold one church a other nobly strugglis and promising also t a dark place, MINISTERI OF TH

Ms. Editor,—As much space in your haps you will judge heard again. I hop permit me to add a for a series of the correspondent H. H. two points; lst, that to stake exchanges printy to ride og the His reasons to estable exchanges promote the and the general into sons to establish his sto exchange is a part bath duty, and that the printy ill Salohath daduies to himself, his Now I have example remarks of H. I